

βελφύφπ  
ρεψεντητ  
χεογονητηεθνασερολην  
πμιωφμιεψειρισ· φηδεεθνα-  
ερολητημιωφφημοκετημηψη  
— πηεψειρισδεν —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
كُلُّ مُرْسَلٍ مِّنْهُدًا لِمَا يَعْطِشُ أَيْضًا  
وَلَا يَمْتَسِرُ مِنْهُدًا لِمَا يَعْطِشُ أَيْضًا  
بِحِلْيَةِ حَلَيلِكَوْنِيَّةِ الْأَنْظَارِ

A COMPENDIOUS GRAMMAR  
OF THE EGYPTIAN LANGUAGE  
*Rev. Henry Tattam*

A COMPENDIOUS GRAMMAR  
OF THE  
EGYPTIAN LANGUAGE.

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Quicquid praecipies esto brevis: ut cito dicta  
Percipient animi dociles, teneantque fideles.

De Art. Poet. III. 55.

A COMPENDIOUS GRAMMAR  
OF THE  
**Egyptian Language**

AS CONTAINED IN THE  
COPTIC, SAHIDIC, AND BASHMURIC DIALECTS;  
TOGETHER WITH  
ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC AND ENCHORIAL CHARACTERS.

BY THE  
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1863.

TO

**J O H N L E E E S Q R.**

LL. D., F. R. S., P. A. S., & &.

**IN GRATEFUL REMEMBRANCE OF  
THE MANY FACILITIES AFFORDED  
IN THE PROSECUTION OF**

**HIS EGYPTIAN STUDIES**

**THIS VOLUME IS RESPECTFULLY DEDICATED**

**BY THE AUTHOR.**

## P R E F A C E.

Egyptian Literature has of late years attracted particular attention. All that has come down to us of the Language and Literature of ancient Egypt is contained in the Coptic, Sahidic, and Bashmuric Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions, and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark that the learned Rossius in his "Etymologiae Ægyptiacæ," has shown the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity to a certain extent, it must be admitted, does exist.\*)

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\* ) In Rawlinson's Herodotus are the following observations. "The Egyptian Language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that family, like the Arabic, Hebrew,

Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for us to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian

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and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" — a conclusion consistent with the fact of their language being "much less developed than the Semitic and Sanscrit, and yet admitting the principle of those inflections and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

In its grammatical construction, Egyptian has the greatest resemblance to the Semitic; and if it has less of this character than the Hebrew, and other purely Semitic dialects, this is explained by the latter having been developed after the separation of the original tongue into the Arian and Semitic, and by the Egyptian having retained a portion of both elements. There is, however, a possibility that the Egyptian may have been a compound language, formed from two or more *after* the first migration of the race, and foreign elements may have been then added to it, as in the case of some other languages.

Rawlinson's Herodotus vol. II. p. 279.

words to some of the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind of the African origin of the Egyptians. The fact is, the remains we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, have no near resemblance to any one of the ancient or modern languages.\*

The importance of the Ancient Egyptian Language to the Antiquary, will at once appear, when we consider that the knowledge of it is necessary before the inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century;\*\* and if they were not

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\* Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. II. p. 473.

\*\* Zosimus, as quoted by Fabricius, says, that the old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia tunc non in Graecam tantum, sed etiam Aegyptiis in vernacula lingua fuisse translata." p. 196.

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tychsensis*. See also *Buxtorf's Talmudic Lex.* p. 1571. Also. "It is permitted to write the Law in Egyptian." *Babyl. Talmud*,

the first; they certainly were among the most early Translations of the Scriptures into the Languages of the East: and perhaps the Egyptian New Testament is of equal or even of greater authority than any of the ancient Versions. The Coptic or Memphitic, and the Sahidic or Thebaic, are distinct versions. The Translations of the old Testament, as will be readily supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These versions will be found of great use in assisting to determine the reading of many passages of the Septuagint, and in fixing the meaning of many expressions. We may also observe that the quotation from Jeremy the Prophet, Matthew XXVII, 9. is found in fragments of Jeremiah in these versions: it is different from the parallel passage in Zachariah XI, 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The terms Coptic and Sahidic were adopted in the first edition of the grammar, instead of Memphitic and Thebaic, lest confusion should be created; as the

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*Seder Med. Schul.* f. 115. These expressions seem to imply the existence of the Law in Coptic.

For the arguments in support of the Translation of the New Testament into Egyptian in the second century, see *Wilkinson's Introduction to the Coptic New Testament*, and *The Introduction to the Sahidic Fragments*.

former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

The defects and mistakes of the former edition the Author trusts have been corrected in this, and he has endeavoured to render this edition worthy of the confidence and patronage of the Students of Egyptian Literature.

Stanford Rivers Rector.

May, 1862.

# **Observations**

on the  
**Hieroglyphic and Enchorial Alphabets,**  
with a few remarks relative to their use.

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The glory of Egypt has long since passed away, but enough of its learning remains in the Sculptured Monuments of Ancient Egypt, and in existing Papyri to excite the most intense interest. These stores had long engaged the attention of the Learned who had in vain endeavoured to decipher them till our indefatigable and learned countryman Dr. Young, and a little later in point of time M. Champollion, turned their energies to the subject with considerable success. And since their day the subject has not been permitted to slumber, for other learned men have entered the field, and put before the world all that these monuments have preserved, which had been hid from the researches of the wise for so many ages.

#### XIV Observations on the Hieroglyphic and Enchorial Alphabets.

In the year 1814 Dr. Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial (*εγχωρια*)\* or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words *King, Country, and, &c.* which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of *Ptolemy*, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters *Phonetically*, or *Alphabetically*, as well as those contained in the name of *Berenice*, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

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\* This word is used in the Rosetta inscription and elsewhere.

ciphering other groups. Mr. Banks, who had received a communication from Dr. Young while he was in Egypt, discovered the names of *Ptolemy* and *Cleopatra* on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory Inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up and extended by M. Champollion, and afterwards by Mr. Salt, our then consul general in Egypt. Since then, many eminent individuals, too numerous to name, have successfully pursued this branch of the Literature of Ancient Egypt, and the world is in possession of their labours.

From the researches of Dr. Young, M. Champollion, and others, the accompanying Alphabets are constructed.

The names of Kings, and of other distinguished individuals, are generally enclosed in ovals.

The characters are sometimes read from right to left, and at others from left to right, or from the top downwards; nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We however state as a rule that the characters are always read from the side towards which the animals look.

The gender of nouns is expressed by Articles as in Coptic; the Hieroglyph □ or □, corresponding with

## XVI. Observations on the Hieroglyphic and Enchorial Alphabets.

π or φ, masculine singular, and η, with τ, ο or ϑ sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character  has the power of q in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by  — or  agreeing with ηι Coptic, or by these characters doubled; as , == or , ηηηη, or ηι, Coptic. The plural is also formed by ιιιι, and the dual by ιι, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by , and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as , ηκ, ορηακ, , ηq, or ηαq; , ηc, or ηαc &c.

The Alphabetic or Phonetic,\* was one of the

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\* Clemens Alexandrinus, who flourished about the second century is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:

Αντικαὶ οἱ παρὸς Αἰγυπτίοις παιδευομένοι, πρωτον μὲν παιδιῶν τῶν Αἰγυπτίων γραμμάτων μεθόδον εκμανθάνουσι, τὴν επιστολογραφικὴν καλούμενην δευτεραν δε, την ἰερατικὴν, ἡ χρωνται οἱ ἰερογραμμάτεις· ὑστατην δε καὶ τελευταῖαν την ἰερογλυφικὴν, ἡς ἡ μὲν εστι διὰ τῶν πρωτῶν στοιχείων κυριολογικὴ ἡ δε συμβολικὴ· της δε συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μιμησιν ἡ δ' ὥσπερ τροπικῶς γραφεται, ἡ δε αντικρὺς αλληγορεῖται κατὰ τινας αινιγμούς· ἡλιον γονν γραψαι βουλομένοι κυκλὸν ποιουσι σεληνην δε σχῆμα μηνοειδες, κατὰ το κυριολογούμενον ειδος· τροπικῶς δε κατ' ὀπειοτητα μεταγόντες καὶ μετατιθέντες, τα δ' εξαλλαττοντες, τα δε πολλαχώς μετασχηματιζόντες καραπτοντιν.

Strom. l. 4. c. 4.  
„Jam vero qui docentur ab Aegyptiis, primum quidem discunt Aegy-

modes of Hieroglyphic writing; but besides this the Egyptians had another called Symbolic, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as a bullock or a ram was represented by a figure of the animal; and a bow and arrow by a graphic imitation of them. Another kind of Symbolic writing was the Tropical or Figurative; that is by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For instance,

ptiarum litterarum viam ac rationem quae vocatur Epistolographica: secundo autem hieraticam, qua utuntur Hierogrammata: ultimam autem Hieroglyphicam: cuius una quidem species est per prima elementa, Cyriologica dicta: altera vero Symbolica. Symbolicae autem una quidem proprie loquitur per imitationem: alia vero scribitur velut Tropice: alia vero fere significat per quaedam Aenigmata. Qui solem itaque volunt scribere, faciunt circulum: lunam autem figuram lunae, cornuum formam prae se ferentem, convenienter ei formae quae proprie loquitur. Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt.“

Porphyry has communicated much the same information on the subject.

*Ἐν Αἰγυπτῷ μὲν τοις ἴερευσι συνην ὁ Πυθαγόρας, καὶ τὴν σοφίαν εξεμάθε, καὶ τὴν Αἰγυπτιῶν φωνὴν γραμματῶν δε τρισσας διαφορας, επιστολογραφικῶν τε καὶ ἴερογλυφικῶν καὶ συμβολικῶν μὲν κοινολογουμενῶν κατὰ μιμησιν, τῶν δε αἱληγορούμενων κατὰ τινας αινιγμούς.*

De Vit. Pythag. CII, 12.

„In Aegypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Aegyptiorum: literarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illae (Hieroglyphicae) quidem res exponunt imitatione. Hae (Symbolicae) vero sub Aenigmatis quibusdam latenter ostendunt.“

\*\*\*

## XVIII Observations on the Hieroglyphic and Enchorial Alphabets.

to express the sun they formed a circle, and for the moon they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt it is impossible to say; but the inscriptions on the monuments carry us back to a very ancient date. The name of Tirhakah king of Ethiopia, (2. Kings XIX, 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt at Medinet Haboo, and at Birkel in Ethiopia in Phonetic Characters. M. Champollion also found at Karnak the name of Shishak king of Egypt, (1. Kings XIV, 25, 26.) Phonetically written, who lived about 970 years before Christ. "He is represented as dragging the chiefs of thirty conquered Nations to the feet of the Theban Trinity." Among these he found written in letters at full length, Joudaha Melek, "The king of the Jews." This may be considered as a commentary on the above named chapter. We may probably conclude in the words of the Poet:

,,Nondum flumineas Memphis contexere biblos  
Noverat: et saxis tantum volucresque feraeque  
Sculptaque servabant magicas animalia hinguas."

Lucan. Phars. lib. III. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear evident on comparing them. "These characters appear to have been intended for simple imita-

Observations on the Hieroglyphic and Enchorial Alphabets. XIX

tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."

"The manuscripts, which belong to the time of Psammetichus, appear to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistolographic" character, while the Hieratic was so called as being more employed by the Priests for the purposes of their religion."

I am indebted to the kindness of C. W. Goodwin Esqr. for the Hieroglyphic and Enchorial Alphabets, and for the following observations on those Alphabets.

"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and consonantial sounds. There are also nearly 200 more which are syllabic, that is they represent combinations of simple sounds. Some of these latter signs are appropriated to particular words, others are in common use, and occur in the spelling of words of all kinds.

As an example of the Alphabetic signs we may take  the owl, which represents the letter *m*. It often however stands alone, like *m* in Coptic, in which case we must suppose that a vowel sound *a* or *e* was either pre-fixed or postfixed in pronunciation. An example of the

## XX. Observations on the Hieroglyphic and Enchorial Alphabets.

syllabic signs is  which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple  we have sometimes , sometimes  both of which combinations are sounded simply *am*. Many characters which are really syllabic were inserted in the earlier lists which were formed, as alphabetic. It is probable that all the Hieroglyphic characters were originally syllabic, and that those which subsequently became pure consonants, had at first a complementary vowel.

The Hieroglyphic list includes only those characters which are purely alphabetic. Those which are found in late inscriptions are marked with an asterisk.\* A few of which the sound may be considered still open to doubt are marked with a query? —

"The Hieratic writing was formed from the Hieroglyphic, by a gradual modification of the original forms, many of which became so altered as to be capable of identification only by comparison of identical texts written in both kinds of characters, of which the Rituals furnish abundant examples. Many varieties of Hieratic exist, just as there are many kinds of handwriting amongst ourselves, all reducible to the old square Roman character.

About 600 B. C. the Demotic or Enchorial was formed, being only an abbreviated or degenerated form of the Hieratic, through which its letters may be traced

**Observations on the Hieroglyphic and Enchorial Alphabets. XXI**

up to the original Hieroglyphics. — The Demotic or Enchorial writing comprises, like the Hieroglyphic and Hieratic, a limited number of purely alphabetical characters, and also a good many syllabic ones. The list here given is taken from the Demotic Grammar of Dr. Brugsch, and comprises only those characters which may be considered as purely alphabetic. The reading is from right to left."

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## Enchorial or Demotic Alphabet.

A      ፳ (፻) አ ዓ ሽ ወ ዓ

I      ፭ ቤ መ ክ

OU     ፭ (፻) የ ስ

B      ፲ ፴

F, V   ፪

K      ዘ ደ ዥ ደ ደ ደ

R      ዕ ዝ ዕ /

L      ያ

M      ዩ ዩ

N      ገ ለ - - -

P      ደ ደ - μ υ

S      ተ ፍ + ዓ ፍ

SH     ለ ዓ ፩

T      ደ ደ ደ ደ ደ

x, σ   ፩ ደ ደ

KH, b   ደ ደ

H      ማ ዓ ዓ ዓ ማ

## Hieroglyphic Alphabet.

A     

I, E   

U, OU,   

B     

F, V    \*

K      \*

R, L    \*

M      \*

N     

P     

S     

Sh      ?

T     

T (x)   

KH     

H     

All these figures admit of being turned the other way and read from left to right.

## Enchorial or Demotic Numbers.

1	፩	11	፪	60	፲፻
2	፪			70	፲፻
3	፫	፬	፭	80	፲፻
4	፯	፮	፯	90	፲፻
5	፪	፫		100	፲፻
6	፯	፯	፯	200	፲፻
7	፯	፯	፯	300	፲፻
8	፯	፯	፯	400	፲፻
9	፯	፯	፯	500	፲፻
10	፯			600	፲፻
20	፯			700	፲፻
30	፯			800	፲፻
40	፯			900	፲፻
50	፯			1000	፲፻

## Hieroglyphic Numbers.

1. I.	21. 匚匚.
2. II.	22. 匚匚匚.
3. III.	30. 匚匚匚.
4. IIII.	40. 匚匚匚匚.
5. IIII. 	50. 匚匚匚匚.
6. III III.	60. 匚匚匚.
7. III III. 	70. 匚匚匚匚.
8. III III. 	80. 匚匚匚匚.
9. IIII III. 	90. 匚匚匚匚匚.
10.匚.匚.	100. ፩.
11.匚.	200. ፩.
12.匚.	300. ፩.
13.匚.	400. ፩.
16.匚.	500. ፩.
20.匚.	1000. ፩.

## CHAP. I.

### The Coptic, or Egyptian Alphabet.

Egypt. Alphabet.		Names of Letters.	English sounds.	Numb.
Δ	Δ	ΔΛΦΔ	alpha	1
Β	Β	ΒΗΤΔ	beta	2
Γ	Γ	ΓΑΜΜΔ	gamma	3
Δ	Δ	ΔΕΛΤΔ	delta	4
Ε	Ε	ΕΙ	ei	5
Ζ	Ζ	ΖΗΤΔ	zeta	7
Η	Η	ΖΗΤΔ	heta	8
Θ	Θ	ΘΗΤΔ	theta	9
Ι	Ι	ΙΩΤΔ	iota	10
Κ	Κ	ΚΑΠΠΔ	kappa	20
Λ	Λ	ΛΑΥΓΔΔ	lauda	30
Μ	Μ	ΜΙ	mi	40
Ν	Ν	ΝΙ	ni	50
Ξ	Ξ	ΞΙ	xi	60
Ο	Ο	ΟΥ	ou	o short
Π	Π	ΠΙ	pi	p

Egypt. Alphabet.		Names of Letters.	English sounds.	Numb.
P	p	po	ro	100
C	c	сима	sima	200
T	τ	ταγ	tau	300
Υ	γ	εγ	hu	400
Φ	φ	φι	phi	500
Χ	x	χι	chi	600
Ψ	ψ	ψι	psi	700
Ω	ω	ωγ	ou	o long.
Ѡ	ѡ	ѡғι	shei	800
Ҁ	҂	҂ғι	fei	900
Ҥ	Ҥ	Ҥғι	khei	kh
Ԇ	Ԇ	Ԇօրι	hori	h
Ԇ	Ԇ	Ԇանչիլ	gangia	gi
Ծ	Ծ	Ծիմա	shima	sh
†	†	†ғι	dei	ti

It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letters with the addition of seven other characters. Anciently the Hieroglyphic, Hieratic, and Demotic characters were only used in Egypt: but when Christianity prevailed in that country those characters were discontinued, and the Alphabet here given was generally, if not altogether adopted in their stead. It may be here observed that the five following letters, viz. ρ, Δ, Ζ, Ζ and ψ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

## CHAP. II.

### The pronunciation of the Letters.

The following is the pronunciation of the letters which now prevails among the Copts of Egypt.

- a. is pronounced as *a* in *man* with us, and is often used in Bash. instead of ε, ο and ω: as **ѧնչ** for **օնի**, **նաբէ** for **նօբէ**, **ѧնչշ** for **ենչշ**, and **րԵղիաւէ** for **րԵղիաւէ**.
- b. is sounded as *b* in **ԱԼԵՂԼՈՒՆ**, and as *v* in **ՎԿՏՈՐ**, **ԽՎԱՆ**. It is also used instead of *q* and *φ*, as **ՅԻ** for **զԻ**, and **ՋՎԻՐ** for **ՓՎԻՐ**, and it sometimes interchanges with *n*, as **ՃԱ** for **ՃՎԱ**.
- c. never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of *k* and *x*, as **ՃՆՐ** for **ՃԿ**, **ՆՐ** for **ՆԿ**, **ՇՈՆՐ** for **ՇՈՆԿ**, **ՄԱՃՐ** for **ՄԱՃԿ**; and in Greek words as **ՃԱՐԿԻ**.
- d. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for *t*, as **ՃԱՃԻԾ** for **ԹԱՃԻԾ**, **ԹԵՃԱՐՊՈՆ** for **ԹԵԺԱՐՊՈՆ**.
- e. is pronounced as *e* in Greek. It is used in Sahidic at the end of words instead of *i* in Coptic. It is also used instead of *a* in Bashmuristic, as **ԶԵՒ** for **ՃԱՌ**. It is sometimes written instead of *h*.
- z. is only used in words of foreign origin. It is sometimes written for *c*, as **ՀՈՆԴ** for **ՉՈՆԴ**. It is also written for *t*, as **ԹՈՃԱԶԻԾ** for **ԹՈԺԱՏԻԾ**.

- h. is sounded like the Greek letter  $\eta$ , as ΜΗΠΟΤΕ: it was formerly pronounced with a sharp breathing, as ΣΗΓΕΜΩΝ,  $\eta\gamma\mu\acute{m}\omega\nu$ . It is sometimes used for ε and ι, as ΣΗΒC for ΣΕΒC, ΤΗΜI for ΤΙΜI.
- e. This letter is pronounced as *th* in ΘΑΛΛΑΣC. It is also pronounced as  $\Delta$ . Ε is used instead of ΤΣ for expedition in writing. In Sahidic and Bashmuric Τ is used instead of Ε, as ΕΤΒΕ for ΕΘΒΕ. Ε is sometimes used in Sahidic for  $\delta$ , as ΕΘΛΥΨ for ΕΘΟΨ.
- i. answers to ι in Greek, or *ee* in English. It often changes with ΕΙ, as ιΡΕ, ΕΙΡΕ: ΠΙΝΕ, ΠΕΙΝΕ.
- κ. is sounded as  $\kappa$  in Greek. It is used in Sahidic instead of ρ, as ΚΑΜE for ΧΑΜE; κρούρ for χρούρ. In Sahidic it is often exchanged for γ, as ΤΩΝΓ for ΤΩΝΚ.
- λ. in Bashmuric answers to p in Coptic, as ΛΑΜΠI for ρομπI; ΛΙΜI for ριμI.
- μ. is pronounced as *m* in English.
- ν. also answers to *n* in English.
- ζ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of κς, as ΕΟΥΖ for ΕΟΥΚς; ΖΟΥΡ for ΚΣΟΥΡ.
- ο. is pronounced as *o* in ΡΟΒΟΔM. It is often exchanged for ω long, as φωρχ for φορχ.
- π. is sounded as *b* by the modern Egyptians. Π is used in Sahidic for φ in Coptic, as ΠΑΨ Sah. for ΦΑΨ Coptic. It is sometimes used for β, as ΑΠΑ for ΑΒΒΑ.

- p. is pronounced as *r* in Δραμ. It is changed in Bashmuric for λ; as λεν for παν Coptic.
- c. is enunciated as s in Εσρωμ.
- τ. is pronounced as *ta*; and it is occasionally used for δ, as Τανιελ for Δανιελ.
- γ. is sounded like *u*. It occurs in words of Greek origin instead of ι, η and ει; as κυβωτος, for κιβωτός; συμενιν, for σημαίνω; and αγνα for δεῖνα.
- φ. is pronounced as *f*; and in the beginning of words as *b*; as φαι bai. In Sahidic and Bashmuric π is always used instead of φ.
- χ. has the sound of *x*, or *χ* of the Greeks. It is exchanged with ψ, and σ, as Μψηρ for Μεχηρ; and χωπ σωπ. In Sahidic κ is used instead of χ.
- ψ. is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for πc in the expedition of writing, as ψιτ for πσιτ; ψολcesl for πσολcesl.
- ω. is sounded like *o* of the Greeks. It is frequently exchanged with ο; and in Sahidic οο is often used for ω; and α in Bashmuric instead of ω, as αικ for ωικ.
- φ. possesses the same power as ψ in Hebrew. It is changed with c, ς, ρ, δ, and sometimes with σ.
- ϙ. is pronounced as *f*; and it is changed with β, and sometimes with φ, as τηρφ for τηρϙ.
- ϙ. This letter answers to the π of the Hebrews. Wilkinson says it has the sound of *kh*. It changes with ς and κς, as ςερ, βερ; and βωκς, βωβ. It never

- occurs in Sahidic, *ς* being always used in its stead.
- ς. is pronounced as *h* or *n*, and is used for the sharp breathing of the Greeks, as *σοπλον* ὅπλον, *γυσωπος* ὕσσωπος.
  - χ. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in go, and not as *dj*." It appears to answer to the Arabic *خ*. It changes with *γ*, *χ*, *ῳ*, and *σ*; as *μαρχαριτης*, *μαρχαριτης*, *γενεφωρ* for *κενεφωρ*, *χρωμ* for *χρωμ*, *ῳγψτ* for *κογψτ*, and *δος*, *χος*.
  - Ϛ. This letter is pronounced as *s* or *sh* by the present Copts; as *πισοῦνι*, *epsoshni*; *πενδοῖς*, *pensuais*. It is exchanged with *c* and *ῳ*, as *δωνς* for *κωνς*, and *ῳωλ* for *δωλ*. But it is chiefly exchanged with *χ* in Sahidic and Bashmuric, as *διν* for *κιν*. It occurs in some words of Greek origin instead of *χ*.
  - †. The Copts of the present day pronounce this double letter as *di*; but there are some words in which we should evidently pronounce it as *ti*, as *βαπτίσμα*, *πλάτα* etc. In Sahidic it is exchanged for *τε*, as *ῳομ†*, Sah. *ῳομτε*.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. **ΕΘΒΕ**, pronounced as *átna*; **ϹΩΤΕΜ**, *sodam*; **δομ**, *shōm*; **χομ**, *gōm*; **ኒሽׁ**, *nishdee*; **ΠΑΝΟΥΓ†**, *banóode*; **ΠΙΟΥΓወወንት**, *bēcooáynee*; **ἘΒΟΛከኩን**, *ávelkhán*; **ይወብነጥቅ**, *utwātq*; **ጥጥ**, *édbe*; **መወሙት**, *mētmāt*.

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## CHAP. III.

## **Of Points and Abbreviations.**

1. When the line in Coptic (‘) or the horizontal line in Sah. (-) occurs over consonants, it generally expresses the vowel **ε**, as **ℳ** or **ℳ**, **ℳM**: **ℳ** or **ℳ**, **ℳN**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **ℳℳKAℳ** or **ℳℳKAℳ**, *affliction*: Sah. **ℳℳ** for **MEN**, **ℳℳ** for **NEM**, **ℳℳℳℳ** for **ℳℳℳℳ**.

It appears from some words derived from the Greek, that the line (') has been used in Coptic to express the vowels **Α**, **Ε** and **Ο**; as ΝΑΘΩ, *'Anathō'*; ΝΟΥΦΙ, *ñouphi*; and ΖΕΣΤΙΝ for *ɛzɛstην*.

It is equally evident from the Sahidic, that the line (-) is used for **א**, **Ε** and **ο**; as **ΑΝΚ** for **ΑΝΟΚ**. *I*; **ΝΤΚ** for **ΝΤΟΚ**, *thou*: **ΟΥΝΤQ** for **ΟΥΟΝΤΑQ**. *he hath*; **ΩΜΤΕ** for **ΩΟΜΤΕ**, *three f.*; **ΝΜ** for **ΝΕΜ** *and*; **ΣΝ** for **ΣΕΝ**.

3. When the line (`) occurs above a vowel in words derived from the Greek, we find it expresses the soft or hard breathing of the Greeks; as ἱ̄CAγ. Ἡσαῦ; ᾠ̄CΑΝΝΑ, ᾠ̄САННА; ΛΒΙѧ, Ἀβιά: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as СТОИХОС, ΣΤΩΙΧΟΣ.

4. The line (') is put over a letter in some words to distinguish them from others; as πÈNEZ, ever, from πENÈZ, thy oil f.

5. A line above **M** **M̄**, or **N** **N̄**, distinguishes it from **M** or **N** radical, and from **N**, the definite article plural

before the infix; (see def. art. plur.) as Νωογ̄ is *glory*; but Νωογ̄, without the point above the Ν. is *to them*.

6. Two points in Sahidic (·) are sometimes put over the letter ī. as a contraction of ει. as ογοīn for ογοειν, *light*; πχοīc for πχοειc, *Lord*.

7. Two points are also put over the ī. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: ταχροī, εροī, ναι, στηī, εσραι, παι, ται, ναι, μεī, νοī, ηī &c.

8. The further use of the line (‘) and of the points (·) will be pointed out as we proceed; but it may be here observed, that hardly two Manuscripts of the same work, agree in the lines above the letters; and we are still ignorant of a portion of them.

#### The Circumflex.

9. The circumflex (^) is found in Sahidic Manuscripts over the vowels ā, ē, ī, ī, ð and ḥ; and also over the εī and ογ̄; as ογā, *one*; νā, *mercy*; πηογ̄ē, *the heavens*; ηī, *they*; ψτεκō, *a prison*; δῶ, *to remain*; ογ̄εī, *one*; ογ̄, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as ā, ḥ, for αα and ωω. The circumflex is not always found in Sahidic Manuscripts.

#### The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth

concerning it. It is found thus: πορνία', μά', νούβ', Δαγειδ', ψαχε', σζιμε', ειεχι', βωκ', ςωκ', εζεκιηλ', ψηρεψημ', ημιμαν', ρημαο', ςατ', ψβηρ', σωτηρ', πονηρος', ςαп', Μπρογωφ', Μμοφ'.

11. It sometimes occurs in the middle of a word, as σολ'сλ, ρ'σωв, ψτρ'тωр, πεκ'καс.

### The Abbreviations.

12. Some words in Coptic and Sahidic are abbreviated in the following manner, with a line or lines above the words.

ΣΑΣ,	ΔΔΓΙΔ,
Εθ, Εθγ,	Εθογιαв,
Ερο,	Ερос,
Θс, Θγ,	Θеос, Θεογ,
Θιληм,	Τζιερογσαληм,
ιηλ,	ιсранил,
ιис,	ιнсоүс,
ιлнм,	ιероүгсалям,
ιис;	ιнсоүс наζареос сωтηρ,
ιсл,	ιсранил,
ι φ λ, ιωн,	ιωаннис,
κε, κс, κн,	κυριε, κυριос, κυριон,
κл,	κεфалеон,
мм,	мартүриа,
мօγ,	мсоү,
метхрс,	метхристос,
о,	он, as μυстηριо,
օ,	օγ, as օօօ,

ογό,	ογός,
πλρ,	παρθενος,
πνλ,	πνευμλ.
πνέ,	πνοут,
ερ, εωρ, εωтир.	‡, фноут,
κτ,	
γγ, γире,	γк, стаγрос,
φ†, фноут.	φ, мартурос,
хр, хронос.	х, прос,
хс, хрс, христос, σс, боец.	б, боис.

13. Coptic Manuscripts generally begin with  $\sigma^{\theta}\gamma^{\omega}$ , الله, بسم, in the name of God: or with  $\sigma^{\theta}\gamma^{\omega} \iota\chi\gamma\rho\cos$ , ω in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as κε γηδη αφμογ. ογός &c. Mark XV, 44. or as ελωι: ελωι: ελεма савахеан!: Mark XV, 24.

## Part II. Etymology.

### The Articles.

1. The Egyptian Language has the definite and indefinite articles, and also the possessive.

### The Definite Article.

#### Coptic.

Masc. Sing.	Fem. Sing.	Plur. Com.
πι. π. φ.	τ. θ. †.	νι. νεн.

## Sahidic.

πε. π.

τε. τ.

νε. ν. νν.

## Bashmuri c.

πι. πε. π.

†. τε. τ.

νι. νε. ν.

2. The Coptic uses the article **πι** and **π** promiscuously, either before double consonants or vowels, as **πι-κασι** and **π-κασι**; **πι-ηι** and **π-ηι**; **πι-ογρο** and **π-ογρο**; **†-сми** and **τ-сми**. The Coptic has **πι** and **†** also before vowels, even before **ι**, as **πιασ**, **†ιογαға**. But in the plural **νι** is generally used, but sometimes **νεν**, except before **ετ** *who*, and the prefix, as we shall hereafter show. The articles **Φ** and **Θ**, are used instead of **π** and **τ**, before the letters **в**, **ι**, **м**, **н**, **օγ**, **ρ**, as **φβαλ**, **ֆմωիտ**, **փօյլι**, **թելկι**, **թմհցι**, **ԹՆՕՂՆԻ**: but we sometimes find these words written **πιβալ**, **πιմωիտ**, **πιօյձի**, **†ելկի**, **†մհցի**, **†նօղնի**.

3. The Sahidic has **πε** and **τε** singular, and **νε** plural before nouns, beginning with two consonants, as **τμαδιο**, **χρо**, **χπио**, **блooтe**, **прω** &c. The Articles **π** and **τ** singular, and **ν** plural, are used not only before vowels, or before one consonant, as before **օյաց**, **снб**, **ноյтe**, and **мл**; but even before consonants, when marked with the line or vowel above, as **рπε**, **τвво**, **Мнтрe** etc. But either **πε**, **τε**, **νε** are used before **з**, as **τεզиh**, **νεզ100γe**; or **πз** is contracted into **φ**, and **τз** into **θ**, as **փнγ**, from **πշнγ**. **ՓՃP**, from **πշՃP**: **փհկe** from **πշհկe**: **փօօγ** from **πշօօγ**: and **ԹE** from **τշE**. **ԹH** from **τշH**, **Թимe** from **τշимe**, **Թաւեc** from **τշաւեc**, **Թycω** from

**ΤΣΒCΩ**, ΘΛΛΩ from **ΤΣΛΛΩ**. Sometimes ΠΣ is found without the contraction, as **ΠΣΗΤ**, **ΠΣΙΡ**. The vowel Ε is admitted before ΟΥ, and ΕΟΥ is contracted into ΕΥ, as **ΠΕΥΟΕΙΨ** for **ΠΕΟΥΟΕΙΨ**, **ΤΕΥΨΗ** for **ΤΕΟΥΨΗ**, and **ΤΕΥΝΟΥ** for **ΤΕΟΥΝΟΥ**. Often Ν is prefixed to vowels, as **ΝΑСЕВНС**. Ν is changed into Μ, before the letters Μ and Π, as **ΜΜΑΕΙΝ**, *the signs*; **ΜΠΗΨΕ**, *the heavens*; ΝΝ sometimes occurs, as **ΝΝΟΔΛΟБ**, *the beds*. The Ν plur. is very rarely changed into Β, Λ, Ρ, before the same letters, as **ΒΒРРЕ**, for **ΝВРРЕ**, plur. *new*; **ΛΛДАОС** for **ΝЛДАОС**, *the peoples*; **РРѡМЕ** for **НРѡМЕ**, *the men*. The Sahidic very rarely has the Coptic articles ΠΙ. † and ΝΙ. but they are sometimes met with; and occasionally **ΤΕΙ** and **ΝΕΙ** are used instead of the articles.

#### The Indefinite Articles.

4. The indefinite article has no distinction of gender.

#### C o p t i c.

Sing.	Plur.
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ΟΥ.	ΣΑΝ.
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#### S a h i d i c .

ΟΥ.	ΣΕΝ. ΣΝ.
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#### B a s h m u r i c .

ΟΥ.	ΣΑΝ. ΣΕΝ. ΣΝ.
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5. Thus the indefinite article is used, as **ΟУСАХІ**. *a word*; **ΣАНСАХІ**, *words*; **ΟУВАКІ**. *a city*; **ΣАНВАКІ**, *cities*. When ΟΥ the indefinite article precedes the preposition Ε, as ΕΟΥ, it is contracted into ΕΥ, as **ΕУΨАQE**

*to a desert for ἐογωλαφε.* The Sahidic uses **ΖFN** and **ΖN** in the plural, and the Bashmuristic the Coptic and Sahidic plurals.

### The Possessive Articles.

#### C o p t i c .

Sing. m.

Sing. f.

Plur. com.

**ΦΔ.**

**ΘΔ.**

**ΝΔ.**

#### S a h i d i c .

**ΠΔ.**

**ΤΔ.**

**ΝΔ.**

6. These articles point out persons or things which belong to any one, as **ΠΙΑΜΑΣΙ ΦΔ Φ† ΠΕ**, *the power is of God.* Ps. LXI, 11. **ΘΔ ΝΙΜ ΤΕ ΤΑΙ ΣΙΚΩΝ**, *of whom is this image.* Mark XII, 16. **ΝΔ ΤΚΟΥΓΙ ΠΙСΤΙC**, *of little faith.* Luke XII, 28. **ΠΔ ΠΕΦΙΩΤ**, *of his father.* Luke IX, 26. When used with the name of a person, **ΦΔ** signifies *the son of*, as **ΦΔ ΗΛΙ**, *the son of Eli.* Luke III, 23.

## CHAP. IV.

### Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as **ΟΥΡΩΜΙ**, *a man*; **ΖΑΝΜΟΥΜΙ**, *lions*; **ΠΡΑΝ**, *the name*; **ΝΙΒΗΠΙ**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **Η**, as **ΟΥΝΙΩΦΤ ΗΣΟΤ**, Copt. **ΟΥΝΟΦ**

**ΝΖΩΤΕ**, Sah. *a great fear*. Act. V, 2. ΟΥΚΑΣΙ ἸΩΘΕΜΜΟ, *a strange land*, Copt. τῷορπ የንተஓለ. *the first commandment*. Sah. ΟΥΝΙዥ† ክነይሮ ፕፍል, *this is a great lamentation*. Copt. The ክ is also prefixed to the noun substantive or adjective after the verbs ማ, and ወዢዣ, as ደቀዣ ካኝዣዣነ, *it is light*; ለአዢዣዣ ክብዣዣዣ, *thou hast been a helper*.

2. Adjectives sometimes take the articles, as πነዥ†, *great*, m.; ተኑዥ†, *great*, f.; but when they are united with the particles መ, ይ, ይc and ይy, they do not take the article. Adjectives are also distinguished by their prefixes and suffixes.

#### Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as ተባኪ, *the city*, f.; πὲክዣዣ, *the night*, m.; ደቀዣ, *much*, m.; ደሙዣ, *much*, f.; ይዢሉነፎ. Copt. ክናኖች, *good*, m.; Sah. ይዢሉነፎ Copt. ክናኖች, Sah. *good*, f. The Plural has no distinction of gender, nor is there any neuter in the language, but instead of it the feminine is used. Nouns composed with the particle መዢ Copt. or መኑ Sah. are all feminine. Those compounded with ሰዢ, Sah. are also feminine, but those compounded with ድዢ, Coptic, are for the most part masculine.

4. There are some masculine nouns which become feminine by adding **ι** to them in the Coptic and Bashmuric, and **ε** in the Sahidic; as **ѡක**, *a servant*, m.; **ѡකι**, *a servant*, f. Copt. **ѡн**, *a brother*; **ѡні**, *a sister*, Copt. **ѡм**, *a father in law*. **ѡѡмі**, Copt. **ѡѡмє**, Sah. *a mother in law*. **ѡфир**, *a friend*, m. **ѡфирі**, *a friend*, f. Copt. **ѡвєер**, *a friend*, m. **ѡвєерє**, *a friend*, f. Sah. **бамаγλ**, *a camel*, m. **бамаγλє**, *a camel*, f. Sah. **շին**, *a lamb*, m. **շինі**, *a lamb*, f. Copt. **շීබ**, *a lamb*, m. **շීබє**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **вєлλє**, *blind*, m. **вєлλи**, Copt. **вλλи**, Sah. *blind*, f. **моγι**, *a lion*, m. **моγи**, *a lioness*, Copt. **օγրօ**, *a king*, **օգրω**, *a queen*, Copt. **թրօ**, *a king*. **թրω**, *a queen*, Sah. **եւլլօ**, *an old man*. **եւլլω**, *an old woman*, Copt. **չլլօ**, *an old man*. **չլլω**, *an old woman*, Sah. **ѡմмо**, *a stranger*, m. **ѡմմω**, *a stranger*, f. Sah. **савե**, *wise*, m. **сави**, *wise*, f. Copt. **հաէ**, *the end*, m. **հան**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ѡнрі**, *a son*. **ѡբрі**, *a daughter*, Copt. **ѡнрє**, *a son*. **ѡբբє**, *a daughter*, Sah.

#### Of the Number of Nouns.

7. The number of nouns is two, the singular and the plural. These can only be distinguished from each other in general, by the singular or plural article being prefixed, as:

**ΟΥΧΩΜ**, *a book*; **ΠΙΧΩΜ**, *the book*; **ΣΑΝΧΩΜ**, *books*; **ΝΙΧΩΜ**, *the books*; **ΟΥΝΟΒΕ**, *a sin*; **ΠΝΟΥΒΕ**, *the sin*; **ΣΕΝΝΟΒΕ**, *sins*; **ΝΕΝΟΒΕ**, *the sins*, Sah.

When nouns occur, without the article being pre-fixed, the singular or plural can only be known by its connection with other words of the sentence.

8. Some adjectives take the prefixes **Ε**q, masc. **Ε**c, fem. and **Ε**γ plur, as **ΕΦΕΜΠΩΔΑ**, *worthy*, m. **ΕΦΕΜΠΩΔΑ**, *worthy*, fem. **ΕΦΟΚΜ**, *sad*, m. Sah. **ΕΓΟΚΜ**, *sad*, plur. Sah. The adjectives which have the suffixes q and c singular, have the plural in **ΟΥ**, which variously is contracted with the preceding vowel, as **ΠΕΘΩΔΑΕ**, *good*. **ΠΕΘΩΔΑΕΥ**, *good*, plur. **ΠΕΘΩΔΑΔ**, *great*. **ΠΕΘΩΔΑΔΥ**, *great*, plur. **ΝΑΦΩΔ**, *much*. **ΝΑΦΩΟΥ**, *much*, plur.

9. There are a considerable number of Nouns in each dialect, which form their plural differently, which we shall here endeavour to class according to their termination.

10. Coptic Plurals which end in **ι**. **ΛΒΩΚ**, *a crow*. **ΛΒΩΚΙ**, *crowns*. **ΛΦΩΦ**, *a giant*. **ΛΦΩΦΙ**, *giants*. **ΜΔ**, *a place*. **ΜΔΙ**, *places*. **ΜΝΟΤ** *a breast*. **ΜΝΟΤ**, *breasts*. **ΡΑΜΔ**, *rich*. **ΡΑΜΔΟΙ**, *rich*, plur. **ΩΦΕΡ**, *a companion*. **ΩΦΕΡΙ**, *companions*. **ΒΕΛΛΟ**, *old*. **ΒΕΛΛΟΙ**, *old*, plur.

11. Coptic Plurals which end in **γ** and their sing. in **ε**. **ΒΑΛΕ**, *lame*. **ΒΑΛΕΥ**, *lame*, plur. **ΒΕΛΛΕ**, *blind*. **ΒΕΛΛΕΥ**, *blind*, plur. **ΘΕΩΦ**, *neighbour*. **ΘΕΩΦΥ**, *a neighbours*. **ΜΕΘΡΕ**, *a witness*. **ΜΕΘΡΕΥ**, *witnesses*. **ΡΕΜΣΕ**, *free*. **ΡΕΜΣΕΥ**, *free*, plur. **САВЕ**, *prudent*. **САВЕУ**, *prudent*, plur. **ҺAE**, *last*, **ҺAEУ**, *last*, plur. **ХАНЕ**, *humble*. **ХАНЕУ**, *humble*, plur.

12. Coptic Plurals which end in ογ, and their sing. in ε and ο; but which change them into νογ and ωογ in the plural. ἐΒΟ, *mute*. ἐΒΩΟΓ, *mute*, plur. ἐΣΕ, *an ox*. ἐΣΗΟΓ and ἐΣΩΟΓ, *oxen*. ιΔΡΟ, *a river*. ιΔΡΩΟΓ, *rivers*. οΥΡΟ, *a king*. οΥΡΩΟΓ, *kings*. ρΑΜΑΔ, *rich*. ρΑΜΔΩΟΓ, *rich*, plur. ρΟ, *a door*. ρΩΟΓ, *doors*. ΣΑΙΕ, *fair*. ΣΑΙΩΟΓ, *fair*, pl. ψΕΜΜΟ, *a stranger*. ψΕΜΜΩΟΓ, *strangers*. ψΝΕ, *a net*. ψΝΗΟΓ, *nets*. ψΤΕΚΟ, *a prison*. ψΤΕΚΩΟΓ, *prisons*. ψΧΕ, *a locust*. ψΧΗΟΓ, *locusts*. To these may be added αΠΗ, *head*, Bash. αΠΗΟΓ, *heads*.

13. Coptic Plurals which end in ογι, and their singulars ending with a consonant, or with ω.

αρ, *flesh*. αρογι, *flesh*, plur. αχω, *magician*. αχωογι, *magicians*. ετφω, *a burden*. ετφωογι, *burdens*. ρεψχω, *a singer*. ρεψχωογι, *singers*. σβω, *a doctrine*. σβωογι, *doctrines*. σφιρ, *a side*. σφιρωογι, *sides*.

14. Of Coptic Plurals which end in ογι, and their singulars in ε, ηι, η or ογ, which are changed into νογι or ωογι in the plural: as

αφε, *a head*. αφηογι, *heads*. αλογ, *a boy*. αλωογι, *boys*. βεχε, *wages*. βεχηογι, *wages*, plur. ερμη, *a tear*. ερμωογι, *tears*. ερφει, *a temple*. ερφηογι, *temples*. ογνογ, *an hour*. ογνωογι, *hours*. τεβνη, *a labouring beast*. τεβνωογι, *beasts*. φε, *heaven*. φηογι, *heavens*. ՚ρε, *food*. ՚ρηογι, *food*, plur.

15. Sahidic Plurals which end in ε.

ἀβωκ, *a crow*. ἀβωκε, *crows*. λοογ, *an ornament*. λοογε, *ornaments*.

16. Sahidic Plurals which end in εγ, and ηγ, and their singulars in ε, as

βάλλε, *blind*. βάλλεγ, *blind*, pl. **cabē**, *prudent*. **cabēγ**, *prudent*, plur. ψαφε, *a desert*. ψαφεγ, *deserts*. κικε, *an enemy*. κικεγ, *enemies*. τμέ, *a village*. τμεγ, *villages*. γλε, *last*. γλεγ, *last*, plur.

17. Sahidic Plur. which change the ε sing. into ηγ pl. αμρε, *a baker*. αμρηγ, *bakers*. εζε, *an ox*. εζηγ, *oxen*. φνε, *a net*. φνηγ, *nets*.

18. Sahidic Plurals which end in εγε, ηγε, and ηογε, and their singulars in ε, as

απε, *a head*. απηγε, *heads*. πε, *heaven*. πηγε, *heavens*. γλε, *last*. γλεγε, *last*, plur. γρε, *food*. γρηγε, *and food*, plur. γρηογε, *food*, plur. σαλε, *lame*. σαλεγε, *lame*, plur. The short ε is changed into η when the plurals ends in ηγε.

19. Sahidic Plurals which end in ογ, and their singulars in ο, which are changed into ωογ, as

ιερο, *a river*. ιερωογ, *rivers*. κρο, *the shore*. κρωογ, *shores*. μντρρο, *a kingdom*. μντρρωογ, *kingdoms*. ρο, *a door*. ρωογ, *doors*. ρρο, *a king*. ρρωογ, *kings*. The following is formed not quite regularly: εζε, *an ox*. εζοογ, *oxen*.

20. Sahidic Plurals which end in ογε.

ειω, *an ass*. ειωογε, *asses*. εμρω, *a harbour*. εμρογε, *harbours*. εω, *an ass*. εοογε, *asses*. κε, *another*. κοογε, *others*. ογνογ, *an hour*. ογνοογε, *hours*. ογψη, *night*. ογψοογε, *nights*. ριμε, ρμειη, *weeping*. ρμειοογε, *tears*. ρομπε, *a year*. ρμποογε, *years*. σβω, *a doctrine*. σβοογε, *doctrines*. σπιρ, *a side*. σπροσγε,

sides. ΤΕΒΝΗ, a beast. ΤΕΒΝΟΟΥΓΕ, beasts, plur. ΣΙΗ, a way. ΣΙΟΟΥΓΕ, ways. ΣΡΕ, food. ΣΡΕΟΥΓΕ, food, plur.

21. Coptic and Sahidic Plurals of a more irregular character.

### Coptic.

Sing.	Plur.
ἌΣΩ, a treasure.	ἌΣΩΡ, treasures.
ἌΒΩΤ, a month.	ἌΒΗΤ, months.
ἌΝΔΑΨ, an oath.	ἌΝΔΑΨ, oaths.
ΒΗΤ, a palmwood.	ΒΑΤ, palmwoods.
ΒΩΚ, a servant.	ἘΒΙΑΚ, servants.
ἘΘΟΨ, an Ethiopian.	ἘΘΛΑΨ, Ethiopians.
ἘΜΚΑΣ, grief.	ἘΜΚΑΨ, griefs.
ἘΩ, an ass.	ἘΦΨ, asses.
ἘΨΩ, a pig.	ἘΨΑΨ, pigs.
ἘΨΩΤ, a merchant.	ἘΨΩΤ, merchants.
ΗΙ, a house.	ΗΟΨ, houses.
ΙΩΜ, the sea.	ἈΜΑΙΟΨ, seas.
ΙΩΤ, a father.	ΙΩΤ, fathers.
ΜΕΝΡΙΤ, beloved.	ΜΕΝΡΑΤ, beloved.
ΜΕΨΩΤ, a plain.	ΜΕΨΩΤ, plains.
ΜΩΙΤ, a way.	ΜΙΤΩΟΨ, ways.
ΟΨΡΙΤ, a keeper.	ΟΨΡΑΤ, keepers.
ΡΕΜΗΤ, a tenth.	ΡΕΜΑΤ, tenths.
ϹΑΒ, a scribe.	ϹԵΩΨ, scribes.
ϹΟΒΤ, a wall.	ϹΕΒӨΔΙΟΨ, walls.
ϹОНИ, a robber.	ϹИНВОΨ, robbers.
ϹОН, a brother.	ϹННОΨ, brothers.
ϹΩИМІ, a woman.	ϹИОМІ, women.

<b>ῷομ</b> , a father in law.	<b>ῷμωογ</b> , fathers in law.
<b>ῳωτ</b> , a rod.	<b>ῳω†</b> , rods.
<b>ἱβω</b> , a viper.	<b>ἱβογι</b> , vipers.
<b>ἵθο</b> , a horse.	<b>ἵθωρ</b> , horses.
<b>ἱλητ</b> , a bird.	<b>ἱλα†</b> , birds.
<b>ἱογιτ</b> , the first.	<b>ἱογα†</b> , first, plur.
<b>ἱωβ</b> , a work.	<b>ἱνογι</b> , works.
<b>ἱαμογλ</b> , a camel.	<b>ἱαμαγλι</b> , camels.
<b>ἱοὶ</b> , a ship.	<b>ἱχνογ</b> , ships.
<b>ἱαλοχ</b> , a foot.	<b>ἱαλαγχ</b> , feet.
<b>ἱε</b> , a Lord.	<b>ἱισεγ</b> , Lords.

## S a h i d i c .

Sing.	Plur.
<b>ᾳζο</b> , a treasure.	<b>ᾳζωωρ</b> , treasures.
<b>ῳρ</b> , a basket.	<b>ῳρογε</b> , baskets.
<b>ῃωτ</b> , a month.	<b>ῃωτε</b> , months.
<b>ῃωτ</b> , a futher.	<b>ῃωτε</b> , fathers.
<b>օγριτ</b> , a keeper.	<b>օγρατε</b> , keepers.
<b>coni</b> , a brother.	<b>coniγ</b> , brothers.
<b>ῃωμε</b> , a woman.	<b>ῃωμε</b> , women.
<b>օγσορ</b> , a dog.	<b>օγσορ</b> , dogs.
<b>ἱαλητ</b> , a bird.	<b>ἱαλατε</b> , birds.
<b>ἱβω</b> , a viper.	<b>ἱβογι</b> , vipers.
<b>ἵθο</b> , a horse.	<b>ἵθωρ</b> , <b>ἱθωωρ</b> , horses.
<b>ἱωβ</b> , a work.	<b>ἱνηγ</b> , <b>ἱνηγε</b> , works.
<b>ἱοὶ</b> , a ship.	<b>ἱχνηγ</b> , ships.
<b>ἱοειс</b> , Lord.	<b>ἱιсооиге</b> , Lords.

**Of Cases of Nouns.**

22. Strictly speaking the three Dialects of Egypt have no cases of nouns. But these are indicated by certain particles which precede, or are prefixed to the nouns, or by prepositions, as,

**Coptic. Sahidic and Bashmuric.**Nom.  **NXE.** **NBI.**Gen.  **NTE, M, N.** **NTE, M, N.**Dat.  **E, M, N.** **E, M, N.**Acc.  **E, M, N.** **E, M, N.**Voc.  **O, PI.** **O, PI.**Abl.  **E, M, N, or a preposition. E, M, N, or a preposition.**

23. It will be seen that what are called cases in Greek and Latin are here denoted by particles which precede the noun, as in the nominative and genitive, or by particles prefixed.

**The Nominative Case.**

24. The sign of the nominative case is  **NXE** in Coptic, and  **NBI** in Sahidic and Bashmuric, as  **ΑΓΕΡΟΥΘ NXE ΙΗΣ, ΠΕΧΑΨ ΝΩΟΥ, Jesus answered (and) said to them,** Luke VI, 3.  **ΛCΙ ΔE NXE ΜΑΡΙΛ ΤΜΑΓΔΑΛΙΝΗ, But Mary Magdalen came.** John XX, 18.  **ΑΓΕΙ NBI ΙΩΑΝΝΗΣ, John came.** Mat. III, 1. Sah.  **ΤΟΤΕ ΑΓΕΙ NBI ΙC ΕΒΟΛΣΝ, ΓΓΑΛΙΛΑΙΑ, than Jesus came out of Galilee.** Mat. III, 13. Sah.

## The Genitive Case.

25. The genitive case is indicated by **ΝΤΕ** preceding the noun, as οὐβακὶ ὑτε τσαμαρὶѧ, *a city of Samaria.* John IV, 4. φογωινὶ ὑτε πεκχο, *the light of thy face.* Ps. XLIV, 3. ογψαχε ὑτε τμε, *the word of truth,* Sah. 2. Cor. VI, 7. Sah. But the prefix **ℳ** or **Ή**, is frequently used as the sign of the genitive case, especially in the Sahidic, as φραὶ ḡπαιωτ, *the name of my father.* John V, 44. ογψαχι ḡὲμι, *the word of knowledge.* 1. Cor. XII, 8. τψεερε πσιωη, *the daughter of Sion.* Mat. XXI, 5. Sah. πψηρε πλλαγεια, *the son of David.* Mat. XXI, 9. Sah. πψηρε ḡπρωμε, *the son of man.* Luke XXII, 48. Sah. τбом ḡпноуте, *the power of God.* Luke XXII, 69. Sah. The prefix **ℳ** is used principally before **в**, **м** and **ф**, and always before **п**, but seldom before **λ** and **р**.

## The Dative Case.

26. The dative case takes the prefix **ℳ** or **Ή**, and sometimes **È**, as αq̄t̄totq ḡписл, *he hath given help* (his hand) *to Israel.* πεхаq ḡнсимѡн, *he said to Simon.* аq̄l ḡпhi ḡимариѧ, *he came to the house of Mary.* Η† ψωм ḡнрро, *to give tribute to the king,* Luke XXIII, 2. Sah. Η† ψнгнкe, *to give to the poor,* Luke XIX, 8. Sah. Ηεкжω ḡммос εоғон nim, *sayest thou it to all?* Luke XII, 41. Sah. When **Е** is prefixed to the indefinite article **оғ**, the **еоғ** are frequently contracted into **Еғ**, as εct̄n̄тѡн εғвлвілє ншлтм, *it is like to a grain of mustard seed.* Luke XIII, 19. Sah.

**The Accusative Case.**

27. The signs of the accusative case are **Μ**, **Ν** or **È**, as **ΑΝΧΙΜΙ ΜΠΙΜΑΝСΩΝΣ**, *we found the prison*, Acts V, 21. **ΑΓΡΩΒΤ ΝΣΑΝΧΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ΕΡΕΤΕΝÈΒΙ ΝΟΥΓΧΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ΕΠΩΣ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΣΗΣ ΣΕΣΤ ΜΠΙΖΟΦ**, *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ ΡΟΥΓΟΕΙΝ** **ΕΡΩΜΕ ΝΙΜ**, *which enlighteneth every man*. John I, 9. Sah. But the **ε** is most frequently used as the sign of the accusative.

**The Vocative Case.**

28. The sign of the vocative case is **ὦ** preceding the noun, as **ὦ ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕΦΤΣΒΩ ΝΑΓΑΘΟΣ**, Copt. **ΠΑΛΑΣ ΝΑΓΑΘΟΣ**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΦΦΗΡ**, *O my friend!* Copt. **ΠΕΨΒΕΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ΝΙΜΟΣ ΣΕ ΠΧΟΕΙΣ ΝΑ ΝΑΝ ΠΨΗΡΕ** **ΝΔΑΥΓΕΙΔ**, *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΨΕΡΙ ΝΣΙΩΝ**, Copt. **ΤΨΕΕΡΕ** **ΝΣΙΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

**The Ablative Case.**

29. This case sometimes takes the prefix **Μ**, **Ν** or **È**, as **ΕΝΟΒΕ ΝΙΜ**, *from all sin*. Sah. **ΕΠΝΟΥΤΕ**, *from God*.

Ν ΜΜΟΚΜΕΚ. *from the thoughts.* Sah. But the ablative is generally represented by some preposition.

The Bashmuristic takes the same particles as the Sahidic to all the cases, except the Ablative.

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## CHAP. V.

### Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as πινιψ̄, *great*, m. τηνιψ̄, *great*, f. and εθαληψ̄, *good*, m. εθαλεψ̄, *good*, f. ηλαψ̄ or εθηλαψ̄, *great*, m. Sah. ηλαψ̄, *great*, f. Sah. εθηλαψ̄, *great*, plur. Sah.

ε, ητ, or εθ united to verbs forms adjectives, as ογαψ to be clean, holy. εθογαψ, *clean, holy.*

ηαψε or εηαψε, Sah. *much.* ηαψωψ or εηαψωψ, Sah. *much*, m. ηαψως or εηαψως, Sah. *much*, f. ηαψωψ or εηαψωψ, Sah. *much*, plur.

ηανεψ and ηανοψ, εηανοψ, Sah. *good.* ηανεψ, ηανοψψ, εηανοψψ, Sah. *good*, m. ηανεψ, and ηανοψ, εηανοψ, Sah. *good*, f. εθαληψ, εθηληψ, Sah. *good*, plur.

ηαιατ or ηαιατ, Sah. *blessed.* ηαιατκ, *blessed thou*, m. ηαιατψ, *blessed he.* ηαιατс, *blessed she.* ηαιαтηтп, *blessed ye.* ηαιαтоу, *blessed they.*

ηεсе or εηеце, *fair, beautiful.* ηесωи, *fair I.* ηесωψ, εθенесωψ or εηенесωψ, *fair he.* ηесωс, εθенесωс or εηенесωс, *fair she.* ηенесωу or εнecooу, */air they.*

**СМАРФОУТ**, and **СМАМААТ**, Sah. *blessed*. **КСМА-РФОУТ**, *blessed thou*. **QСМАРФОУТ**, **QСМАМААТ**, Sahidic. *blessed he*. **ННЕТСМАРФОУГ**, **НЕТСМАМААТ**, Sah. *blessed they*.

**ОУДА**, Sah. *alone*. **ОУДАК**, *alone thou*. **ОУДАЦ**, *alone he*. **ОУДАТОУ**, *alone they*.

**ММАГАТ**, and **МАГААТ**, Sah. *alone*. **ММАГАТК**, **МАГЛАК**, Sah. *alone thou*. m. **ММАГАТ**, *alone thou f.* **ММЛГАТВ**, **МАГААЦ**, Sah. *alone he*. **ММАГАТС**, **МАГЛАС**, Sah. *alone she*. **МАГЛАН**, Sah. **ММЛГАТЕН**, *alone we*. **ММЛГАТОУ**, **МАГЛАД**, Sah. *alone they*.

**ТНР**, *all*. **ТНРК**, *the whole thou*, m. **ТНРВ**, **ТНРЕЦ**, Sah. *all he*. **ТНРС**, **ТНРЕС**, Sah. *all she*. **ТНРЕН**, **ТНРН**, *all we*. **ТНРТН**, Sah. *all ye*. **ТНРОУ**, *all they*.

#### Of the Comparison of Adjectives.

2. Comparatives are formed by **ЗОГО**, Copt. **ЗОГО**, **ЗОГЕ**, Sah. **ЗОГА**, **ЗОГЕ**, Bash. *more*, as **ЗОГО ТАЛО** **ÈГОТЕ** **МОУСНС**, *more (greater) honour than Moses*. **ОУЗОГО ТАЛО** **ÈГОТЕ** **ПИИ**, *more (greater) honour than the house*. Heb. III, 3. **МНТАН ЗОГО** **ЕГОУ** **ПОЕИК**, Sah. *we have not more than five breads loaves*. Luc. IX, 13.

**ÈГОТЕ** is also a sign of the comparative, as **ÈГОТЕ-РОИ**, *more than me*, Mat. X, 37. and with **È**, as **ТМЕТСОХ** **НТЕ ФТ ЕСОИ** **НСАВЕ** **ÈГОТЕ** **ÈНПРФМИ**, *the foolishness of God is wise more (wiser) than men*. 1. Cor. I, 25.

3. The comparative is also expressed by adding **НЗОГО** to the positive; as **ТМЕТМЕӨРЕ** **НТЕ ФТ** **ОГ-НИФТ** **ТЕ** **НЗОГО**, *the witness of God is greater*. 1. John

V, 9. It is also expressed by adding Ε, or Ν to the positive, as ΜΗ ΝΤΟΚ ΕΚΝΑΛΚ ΕΠΝΙΩΤ ΙΑΚΩΒ, *art thou greater than our father Jacob?* John IV, 12. Sah. ΟΥΝΟΒ ΝΝΟΒΕ, *greater sin.* John XIX, 11. Sah. ΝΝΟΒ ΕΠΕΝΣΗΤ, *greater than our heart.* 1. John III, 20. Sah. ΜΗ ΕΝΧΟΟΡ ΕΡΟΩ, *are we stronger than he?* 1. Cor. X, 22. Sah.

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as ΝΙΜ ΓΑΡ ΠΕ ΠΙΝΙΩΤ, *for which is great (greater)* Luke XXII, 27. ΤΜΝΤΜΝΤΡΕ ΜΠΝΟΥΤΕ ΝΑΛΛΑC, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as ΝΙΜ ΠΕ ΠΙΝΙΩΤ ΒΕΝ· ΤΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΗΟΥΓΙ, ΝΙΜ ΠΕ ΠΝΟΒ ΣΝ ΤΜΝΤΕΡΟ ΝΜΠΗΥΓΕ; Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding ἐ, ἐΒΟΛ, ἐΒΟΛΟΥΤΕ, or some such word to the positive, as ΛΝΟΚ ΓΑΡ ΠΕ ΠΙΚΟΥΧΙ ἐΒΟΛΟΥΤΕ ΝΙΑΠΟСΤΟΛΟС ΤΗΡΟΥ, and Bash. ΛΝΟΚ ΓΑΡ ΠΕ ΠΙΚΟΥΙ ΟΥΤΕ ΝΙΑПОСΤОЛОС ΤΗРОУ, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding ἐΜΑΨΩ, Copt. ΕΜΑΤΕ, Sah. ΕΜΑΨΑ, Bash. *greatly, very much,* to the positive, as ΛΤΑΨΥΧΗ ψΘΟΡΤΕΡ ἐΜΑΨΩ, *my soul is exceedingly troubled.* Ps. VI, 3. ἐΜΑΨΩ, ΕΜΑΤΕ and ΕΜΑΨΑ are also repeated; as ΑΨΕΡ ΡΑΜΙΔΩ ΝΧΕ ΠΙΡΩΜΙ ἐΜΑΨΩ ἐΜΑΨΩ, *the man was exceeding rich.* Gen. XXX, 43. ΧΕΚΑС ΕΡΕ ΤΕΤΝΑΓΑΤΗ ΡΣΟΥΟ ΕΜΑΤΕ ΕΜΑΤΕ, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash. **ዘፋፋር ዘዴ ተተናገሮች ይለ-**  
**ሸዋ የማዋል.** The superlative is also formed by ነጋግዢ  
 repeated, as ማያስ ነጋግዢ ነጋግዢ ነጥቅምቻዎች, and they  
*were exceedingly astonished.* Mark VII, 37.

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## CHAP. VI.

### Of Personal Pronouns.

#### Singular.

Coptic.	Sahidic.	Bash.
አኖክ	አኖክ	አኖክ
	አንጥ	አኅ
	አንክ	
ነዕዚ	ነቶክ	ነታክ
	ነትክ	
ነዕዱ	ነቱ	ነታ thou, f.
ነዕዱቅ	ነቶቅ	ነታቅ he.
ነዕዱር	ነቶር	ነታር she.

#### Plural.

አኖኖ	አኖኖ	አኅኅ
	አንን	
ነዕዱቴን	ነትዕቴን	ነታቴን
	ነተቴን	
	ነተቴን	
ነዕዱያ	ነቶዕያ	ነታያ they.

## Personal Pronouns.

## 2. Of the Genitive Case.

## Singular.

Coptic.	Sahidic.	Bash.
᳚θι	᳚泰	᳚θι <i>mei, of me.</i>
᳚τακ	᳚τακ	᳚θκ <i>of thee, m.</i>
᳚τε	᳚τε	᳚τε <i>of thee, f.</i>
᳚ταቅ	᳚ταቅ ᳚τቅ	᳚θhq } <i>of him.</i> ᳚τεቅ }
᳚ταር	᳚ταር ᳚τር	᳚θhc } <i>of her.</i>

## Plural.

᳚τាន	᳚τាន ᳚τና	᳚θhn } <i>of us.</i>
᳚ዥተን	᳚ቴተን	᳚θhten
᳚ጥዥተን	᳚ቴቴሃያን	᳚ቴቴን } <i>of you</i>
᳚ቴಥኝነግ		᳚ቴಥኝነግ
᳚ጥዥዥ	᳚ታይ	᳚θhoγ } <i>of them.</i>

## Of the Dative Case.

## Singular.

Coptic.	Sahidic.	Bash.
᳚hi	᳚ai	᳚hi <i>mihi, to me.</i>
᳚ak	᳚ak	᳚hk <i>to thee, m.</i>
᳚e	᳚e	᳚e <i>to thee, f.</i>
᳚aq	᳚aq	᳚hq } <i>to him</i> ᳚eq }
᳚ac	᳚ac	᳚hc <i>to her.</i>

## Plural.

NAN	NAN	NHN <i>to us.</i>
NW̄TEN	NHTN	NHTEN <i>to you.</i>
ΘHNOY	THNOY	THNOY <i>with an accus.</i>
NMOY	NAY	NHOY, NHY NEY } <i>to them.</i>

3. The dative is also formed by the word **po** Copt. and **λα** Bash. by prefixing **τ** to them: and by **τοτ**, Copt. **τοοτ**, Sah. **ταατ**, Bash. by prefixing **τ** or **η** to them.

## Singular.

Coptic.	Sahidic.	Bash.
Ἐροι	εροι, εραι	ελαι <i>to me.</i>
Ἐροκ	εροκ, ερак	ελак <i>to thee, m.</i>
Ἐρο	εро, εра	εла <i>to thee, f.</i>
Ἐροq	ερоq, εраq	εлаq <i>to him.</i>
Ἐρос	εрос, εрас	εлаc <i>to her.</i>

## Plural.

Ἐρон	εрон, εран	εлан <i>to us.</i>
Ἐρωτен	ερωтн	εлатель
Ἐρωтен ΘHNOY	εрат тиүтн	εлательноy } <i>to you.</i>
Ἐρωи	εрооу	εлады <i>to them.</i>

## Singular.

Coptic.	Sahidic.	Bash.
τ or ητοτ	τ or ητοοт	τοгнтаат <i>to me.</i>
ητотк	ηтootк	ηтаатк <i>to thee, m.</i>
ηто†	ηтootе	to thee, f.
ηтотq	ηтootq	ηтаатq <i>to him.</i>
ηтотс	ηтootс	ηтаатс <i>to her.</i>

## Plural.

È or ÑTOTEN È or ÑTOOTN È or ÑTAATEN *to us.*

ÈTENÓHNOY ÈTOOT THÝTN *to you.*

ÈTOTOY { ÑTOOTOY ÑTAATOY *to them.*  
ÑTATOY }

4. The accusative Pronoun is formed by ÑMO Copt. and Sah., ÑMA and MA Bash.

## Singular.

Coptic.	Sahidic.	Bash.
ÑMOI	ÑMOI, ÑMOEI	ÑMAI <i>me.</i>
ÑMOK	ÑMOK	ÑMOK <i>thee, m.</i>
ÑMO	ÑMO	<i>thee, f.</i>
ÑMOQ	ÑMOQ	ÑMAQ <i>him.</i>
ÑMOC	ÑMOC	ÑMAC <i>her.</i>

## Plural.

ÑMON	ÑMON	ÑMAN <i>us.</i>
ÑMWATEN	ÑMWATN	ÑMATEN <i>you.</i>
ÑMWAOY	ÑMOOY	ÑMAY <i>them.</i>

ÑMO with other words sometimes expresses the various cases of the personal pronoun, as ÑIM ÑMWAOY *some of them.* 1. Cor. X, 10. ÈBOL ÑMOQ, *from him.*

5. Another form of the accusative is ÑH, Copt. ÑH, Sah., which take T with the suffixes.

## Singular.

Coptic.	Sahidic.
ບନ୍ତ	ሻନ୍ତ my face, me.
ບନ୍ତକ	ሻନ୍ତକ thee, m.
ບନ୍ତଫ	ሻନ୍ତଫ thec, f.
ບନ୍ତପ	ሻନ୍ତପ him.
ບନ୍ତସ	ሻନ୍ତସ her.

## Plural.

ບନ୍ତେନ	ሻନ୍ତନ us.
ບନ୍ତୋୟ	ሻନ୍ତୋୟ them.

6. The ablative case is formed by the following prepositions with the suffixes.

Coptic.	Sahidic.	Bash.
ନ୍ତେ	ନ୍ତୋତ	ନ୍ତାତ
ନ୍ତୋଲ	ନ୍ତୋଲମ୍ମୋ	ନ୍ତାଲମ୍ମା
	ନ୍ତୋଲନ୍ବନ୍ତ	ନ୍ତାଲନ୍ଗନ୍ତ
ନ୍ତୋଲଗା	ନ୍ତୋଲଗରୋ	
ନ୍ତୋଲଗି	ନ୍ତୋଲଗିଷ୍ଟ	ନ୍ତାଲଗିଷ୍ଟ
ନ୍ତୋଲଗିତେନ	ନ୍ତୋଲଗିତୋତ	ନ୍ତାଲଗିତାତ
ନ୍ତୋଲଗିଖନ	ନ୍ତୋଲଗିଖାଵ	
ଶିତେନ	ଶିତୋତ	ଶିତାତ &c.

## Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ନ୍ତନୀ, Copt. ନ୍ତାଇ, Copt. ନ୍ତାକ, Copt. and Sah. ନ୍ତାପ, Copt. and Sah. &c. yet they are formed of the definite article with **ω** in the singular and **οୟ** in the plural, as

## Sing. Masc.

Coptic.	Sahidic.	Coptic.	Sahidic.
φωι	πωι <i>mine.</i>	θωι	τωι
φωκ	πωκ <i>thine, m.</i>	θωκ	τωκ
φω	πω <i>thine, f.</i>	θω	τω
φωq	πωq <i>his.</i>	θωq	τωq
φωc	πωc <i>her.</i>	θωc	τωc
φωn	πωn <i>our.</i>	θωn	τωn
φωτεn	πωτηn <i>your.</i>	θωτεn	τωτηn
φωογ	πωογ <i>their.</i>	θωογ	τωογ

## Plural Common.

ΝΟΥΙ	<i>mine.</i>
ΝΟΥΚ	<i>thine, m.</i>
ΝΟΥ	<i>thine, f.</i>
ΝΟΥq	<i>his.</i>
Νωq	
ΝΟΥc	<i>her.</i>
ΝΟΥn	<i>our.</i>
ΝΟΥτεn	<i>your.</i>
Νωτεn	
ΝΟΥογ	<i>their.</i>
Νωογ	

## Demonstrative Pronouns.

## Singular.

## Masc.

Coptic.	Sahidic.	Bash.	Coptic.	Sahidic.	Bash.
Φαι	Παι	Πει	Θαι	Ται	Τει <i>this.</i>

## Plural.

Coptic and Sahidic.	Bashmuri,
<b>NAI</b>	<b>NFI</b> <i>these.</i>

Another form of the demonstrative pronoun is as follows.

## Masc. Fem.

Coptic.	Sahidic.	Coptic.	Sahidic.
<b>ΦΗ</b>	<b>ΠΗ he.</b>	<b>ΘΗ</b>	<b>ΤΗ she.</b>

## Plural.

**ΝΗ** *they.*

8. The demonstrative pronoun is often joined with the relative pronoun **ΣΤ**, as

## Singular.

## Masc. Fem.

Coptic.	Sahidic.	Coptic.	Sahidic.
<b>ΦΗΣΤ</b>	<b>ΠΗΣΤ he, who.</b>	<b>ΘΗΣΤ</b>	<b>ΤΗΣΤ she, who.</b>

## Plural.

**ΝΗΣΤ** *they, who.*

**ΜΙΑΥ** is frequently united with the demonstrative and relative pronouns both singular and plural, as **ΦΗ-ÈΤΕΜΜΑΥ**, *he.* Luke XXII, 12. Copt. **ΝΗΟΥΔΔΑΙ ΣΤΩΟΠ** **ΜΙΠΙΜΑ ÈΤΕΜΜΑΥ**, *the jews dwelling in that place,* Acts XVI, 3. Copt. **ΒΕΝ ΤΟΥΝΟΥ ÈΤΕΜΜΑΥ**, *in that hour.* Copt. **ΟΥΟΣ Λ ΤΕΣΣΜΗ ΘΕΝΑΣ ÈΒΟΛ ΣΙΖΕΝ ΠΙΚΑΣΙ ΤΗΡΨ ÈΤΕΜΜΑΥ**, *and the fame of it went out through all that land.* Mat. IX, 26.

### Relative Pronouns.

9. The relative pronoun is **ε**. **ΕΤ**, **ΕΤΕ**, or **ΕΘ** before the letters **η**, **ν** and **ο** in Copt.; and **ΕΝΤ**. *qui, quae, quod,* and likewise **ε**, **ΕΤ**, **ΕΤΕ**, **ΝΤ**, in Sahidic and Bashmurec. **ΝΝΗÈΤ ΔΥΤΛΟΥΟΝ**, *to those who sent us.* John I, 22. **ΦΗÈΤ ΣΩΤΕΜ ΝCΩΤΕΝ**, *he who heareth you.* **ΦΗÈΤ ψωω** **ΝΜΩΤΕΝ**, *he who despiseth you.* Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, **ΝΙΜ**, *who?* **ΑΩ**, **ΕΩ**, *who? what?* **ΟΓ**, *who?* **ΟΥΗΡ**, *how many?*

### Of Prepositions.

11. There are some substantives which are used as prepositions, as **ΡΛΤ** Copt. **λετ**, Bash. *a foot.* **ΡΟ**, *a mouth.* **ΤΟΤ**, *a hand.* **ΒΗΤ**, *a neck.* **ΣΗΤ**, *a heart.* **ΣΡΑ**, *a face.* **ΧΩ**, *a head.* These, being united with some particles become prepositions, as **ἘΡΛΤ** *to me.* Mat. VI, 18. **ΒΑΡΑΤ**, Copt. **გԱՐԱՏ**, Sah. *under me.* Mat. VIII, 9. **ԷՐՈ**, **ԵԱՐՈ**, *under thee.* Ezech. XXVII, 30. **ԵԱՐՈՎ**, *against him.* Ex. XVI, 8. **ՆՏՕՎ** *from him.* Deut. XV, 3. **ՆԵՒՏՈՎ**, *in them.* Psalm V, 10. **ԱՇԻԿ**, Sah. *in thee.* Ezech. XXVIII, 15. **ԵՇՐԱԼ**, *against me.* Ps. CI, 8. **ԵՇՐԻ ԵԽՈՒ**, *against me.* Ps. III, 1. &c.

### Prepositions.

**Ἐ**, acc., dat., *ad, in &c.*

**ԵՎՈԼՆԵՒՏ**, Copt. *from, ex.* **ԵՎՈԼՆԵՒՏՎ**, **ԵՎՈԼՆԵՒՏՈՎ** &c.

**ԵՎՈԼՆՇՆՏ**, Sah. *from, ex.* **ԵՎՈԼՆՇՆՏՎ**, **ԵՎՈԼՆՇՆՏՈՎ** &c.

**ԵՎՈԼՀՃ**, *from, ab, ex.*

**εβολγαρο**, *a, ab.* **εβολγαροq**, **εβολγарон** &c.

**εвoлгитn**, Sah. *a, ab.*

**εвoлгитm**, Sah. *a, ab.*

**èвeлгитot**, *per, a, ab.* **èвeлгитotk**, **èвeлгитotq**, &c.

**εвoлгitoот**, S. *per, a, ab.* **εвoлгitoотk**, **èвoлгitoотq**.

**èзотero**, *supra, plus quam.* **èзотeroк**, **èзотeroq**, &c.

**ñ**, acc., dat., *ad, ab, from*, &c.

**ñten**, **ñtn**, Sah. *from.*

**ঢa**, *ad, usque ad*, **ঢaрoи**, **ঢaрoк**, **ঢaлдk**, Bash. &c.

**ঢa**, Copt. *sub, contra*, **ঢaтoтk**, *apud te*, **ঢaтoтq**, *apud eum.*

**ঢa**, Sah. *sub, ad, pro.* **ঢaтoтk**, etc.

**ঢaтm**, Sah. *apud, ad, &c.*

**ঢaтn**, Sah. *apud, &c.*

**ঢi**, *in, cum*, **ঢiтoт**, **ঢiтоot**, Sah. **ঢiтоotc**, Sah. &c.

To these may be added **аtбne**, **еtбe**, **etбe**, Sah.

**oγbe**, **oγte** and others.

#### The Pronoun Infixes and Suffixes.

12. The pronoun infixes and suffixes are added to words, instead of the possessive and personal pronouns.

13. The pronoun infixes are inserted between the article and the noun, and used instead of the possessive pronouns. They are the following: **а**, *my.* **еk**, *thy.* **е** or **oγ**, *thy.* **еq**, *his.* **еc**, *her.* **ен** or **н**, *our.* **etен** or **etн** *your.* **oγ** or **еγ**, *their.*

An example of the infixes with the articles is here given.

**The Infixes.**

Singular.		Plural.
with artic. masc.	with artic. fem.	
Π-Α,	Τ-Α,	Ν-Α, <i>my.</i>
Π-ΕΚ,	Τ-ΕΚ,	Ν-ΕΚ, <i>thy, m.</i>
Π-Ε,	Τ-Ε,	Ν-Ε, <i>thy, f.</i>
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>thy, f. Sah.</i>
Π-ΕΩ,	Τ-ΕΩ,	Ν-ΕΩ, <i>his.</i>
Π-ΕC,	Τ-ΕC,	Ν-ΕC, <i>her.</i>
Π-ΕΝ,	Τ-ΕΝ,	Ν-ΕΝ, <i>our.</i>
Π-Ν,	Τ-Ν,	Ν-Ν, <i>our, Sah.</i>
Π-ΕΤΕΝ,	Τ-ΕΤΕΝ,	Ν-ΕΤΕΝ, <i>your.</i>
Π-ΕΤΝ,	Τ-ΕΤΝ,	Ν-ΕΤΝ, <i>your.</i>
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>their.</i>
Π-ΕΥ,	Τ-ΕΥ,	Ν-ΕΥ, <i>their, Sah.</i>

ΟΥ is sometimes used for the infix of the second person feminine, instead of Ε in Coptic, but it seldom occurs.

14. The suffixes are used with words instead of the infixes, and are these which follow.

**The Suffixes.**

Singular.	Plural.
Ι or Τ, <i>me, or my.</i>	Ν or ΕΝ, <i>us, or our.</i>
Κ, <i>thee, or thy, m.</i>	ΤΕΝ, <i>you, or your.</i>
Ε or Ι,* <i>thee, or thy, f.</i>	ΤΝ, <i>you, or your, Sah.</i>

\*) The Ι following Τ is changed into Τ.

Singular.	Plural.
<b>ε</b> , <i>thee, or thy</i> , f.	<b>ογ, άγ</b> , <i>they, or their.</i>
<b>η</b> , <i>him, or his.</i>	<b>εογ or ηγ</b> , <i>they, or their, Sah.</i>
<b>η</b> , <i>her, or hers.</i>	

A small number of words vary from the general rule.

#### The Infixes.

15. The infixes to nouns will be understood by the following examples.

**ωηρι**, *a son*, with the m. article, and infixes.

Singular.	Plural.
Artic. and Infixes to a noun masc.	Artic. and Infixes to a noun masc.
<b>πλ-ωηρι</b> , <i>my son.</i>	<b>νλ-ωηρι</b> , <i>my sons.</i>
<b>πεκ-ωηρι</b> , <i>thy son, m.</i>	<b>νεκ-ωηρι</b> , <i>thy sons, m.</i>
<b>πε-ωηρι</b> , <i>thy son, f.</i>	<b>νε-ωηρι</b> , <i>thy sons, f.</i>
<b>πογ-ωηρε</b> , <i>thy son, f. Sah.</i>	<b>νογ-ωηρε</b> , <i>thy sons, f. Sah.</i>
<b>πεφ-ωηρι</b> , <i>his son.</i>	<b>νεφ-ωηρι</b> , <i>his sons</i>
<b>πεσ-ωηρι</b> , <i>her son.</i>	<b>νεσ-ωηρι</b> , <i>her sons.</i>
<b>πεν-ωηρι</b> , <i>our son.</i>	<b>νεν-ωηρι</b> , <i>our sons.</i>
<b>πν-ωηρε</b> , <i>our son, Sah.</i>	<b>νν-ωηρε</b> , <i>our sons, Sah.</i>
<b>πετεν-ωηρι</b> , <i>your son.</i>	<b>νετεν-ωηρι</b> , <i>your sons.</i>
<b>πετην-ωηρε</b> , <i>your son, Sah.</i>	<b>νετην-ωηρε</b> , <i>your sons, Sah.</i>
<b>πογ-ωηρι</b> , <i>their son.</i>	<b>νογ-ωηρι</b> , <i>their sons.</i>
<b>πεγ-ωηρε</b> , <i>their son, Sah.</i>	<b>νεγ-ωηρε</b> , <i>their sons, Sah.</i>

**CΩΝΙ**, *a sister*, with the fem. article and infixes..

Singular.

Artic. and Infixes to a noun fem.

**ΤΑ·CΩΝΙ**, *my sister*.

**ΤΕΚ·CΩΝΙ**, *thy sister*, m.

**ΤΕ·CΩΝΙ**, *thy sister*, f.

**ΤΟΥ·CΩΝΕ**, *thy sister*, f. Sah. **ΝΟΥ·CΩΝΕ**, *thy sisters*, f. Sah.

**ΤΕΦ·CΩΝΙ**, *his sister*.

**ΤΕC·CΩΝΙ**, *her sister*.

**ΤΕΝ·CΩΝΙ**, *our sister*.

**ΤΝ·CΩΝΕ**, *our sister*, Sah.

**ΤΕΤΕΝ·CΩΝΙ**, *your sister*.

**ΤΕΤΝ·CΩΝΕ**, *your sister*, Sah. **ΝΕΤΝ·CΩΝΕ**, *your sisters*, Sah.

**ΤΟΥ·CΩΝΙ**, *their sister*.

**ΤΕΥ·CΩΝΕ**, *their sister*, Sah. **ΝΕΥ·CΩΝΕ**, *their sisters*, Sah.

Plural.

Artic. and Infixes to a noun fem.

**ΝΑ·CΩΝΙ**, *my sisters*.

**ΝΕΚ·CΩΝΙ**, *thy sisters*, m.

**ΝΕ·CΩΝΙ**, *thy sisters*, f.

**ΝΟΥ·CΩΝΕ**, *thy sisters*, f. Sah.

**ΝΕΦ·CΩΝΙ**, *his sisters*.

**ΝΕC·CΩΝΙ**, *her sisters*.

**ΝΕΝ·CΩΝΙ**, *our sisters*.

**ΝΤΝ·CΩΝΕ**, *our sisters*, Sah.

**ΝΕΤΕΝ·CΩΝΙ**, *your sisters*.

**ΝΕΤΝ·CΩΝΕ**, *your sisters*, Sah.

16. It will be seen from the foregoing examples, that the *infixes* are the same to a masculine and feminine noun, singular and plural.

The Suffixes.

17. The following examples will show the position of the suffixes.

Adjectives with the Suffixes.

**ΕΝΕCE** or **ΝΕCE**, *fair*.

**ΤΗΡ**, *all*.

**ΕΝΕCΩI**, *fair*, I.

**ΤΗΡΚ**, *all, thou*, m.

**ΕΝΕCΩK**, *fair*, thou, m.

**ΤΗΡK**, *all, thou*, m. Sah.

**ΕΝΕCΩq**, *fair*, he.

**ΤΗΡq**, *all, he*.

**ΕΝΕCΩC**, *fair*, she.

**ΤΗΡC**, *all, she*.

**ΕΝΕCΩN**, *fair*, we.

**ΤΗΡEN**, *all, we*.

**ΕΝΕCΩΟΥ,** *fair, they.*

**ΕΝΕCΟΟΥ,** *fair, they, Sah.*

**ΤΗΡΠ,** *all, we, Sah.*

**ΤΗΡΤΕΝ,** *all, ye.*

**ΤΗΡΤΝ,** *all, ye, Sah.*

**ΤΗΡΟΥ,** *all, they.*

**ΝΑΑ or ΕΝΑΑ,** *great.*

**ΝΑΑI,** *great, I.*

**ΝΑΑK,** *great, thou, m.*

**ΝΑΑQ,** *great, he.*

**ΝΑΑC,** *great, she.*

**ΝΑΑY,** *great, they.*

**ΝΑΝΕ or ΝΑΝΟΥ,** *good.*

**ΝΑΝΟI,** *good, I.*

**ΝΑΝΕQ,** *good, he.*

**ΝΑΝΕC,** *good, she.*

**ΝΑΝΕY,** *good, they.*

**ΜΑΥΑΤ,** *alone.* **ΜΑΥΑΤΚ,** *alone, thou, m.* **ΜΑΥΑΤ,** *alone, thou, f.* **ΜΑΥΑΤQ,** *alone, he.* **ΜΑΥΑΤC,** *alone, she.* **ΜΑΥΑΤEΝ,** *alone, we.* **ΜΑΥΑΤΕΝΘΗΝΟΥ,** *alone, ye.* **ΜΑΥΑΤΟΥ,** *alone, they.*

#### Prepositions with the Suffixes.

Coptic and Sahidic.

Bash.

**ΕΡΑΤ,**

**ΕΛΕΤ,** *to me.*

**ΕΡΑΤΚ,**

**ΕΛΛΑΤΚ,** *to thee, m.*

**ΕΡΑΤ†,**

**ΕΛΕΤI,** *to thee, f.*

**ΕΡΑΤE,**

*to thee, f. Sah.*

**ΕΡΑΤQ,**

**ΕΛΕΤQ,** *to him.*

**ΕΡΑΤC,**

**ΕΛΕΤC,** *to her.*

**ΕΡΑΤEΝ,**

**ΕΛΕΤEΝ,** *to us.*

**ΕΡΑΤT,**

*to us, Sah.*

**ΕΡΑΤEΝΘΗΝΟΥ,**

**ΕΛΕΤTΗΝΟΥ,** *to you.*

**ΕΡΑΤTΗΥΤN,**

*to you, Sah.*

**ΕΡΑΤOУ,**

**ΕΛΕΤOУ,** *to them.*

Coptic.	Sahidic.
ΕΘΒΕ,	ΕΤΒΕ, <i>de, ob.</i>
ΕΘΒΗΤ,	ΕΤΒΗΗΤ, <i>of me.</i>
ΕΘΒΗΤΚ,	ΕΤΒΗΗΤΚ, <i>of thee, m.</i>
ΕΘΒΗΤ,	ΕΤΒΗΗΤΕ, <i>of thee, f.</i>
ΕΘΒΗΤQ,	ΕΤΒΗΗΤQ, <i>of him.</i>
ΕΘΒΗTC,	ΕΤΒΗΗTC, <i>of her.</i>
ΕΘΒΗΤEN,	ΕΤΒΗΗΤN, <i>of us.</i>
ΕΘΒΕΘΗΝΟΥ,	ΕΤΒΕΘΗΥΤN, <i>of you.</i>
ΕΘΒΗΤΟΥ,	ΕΤΒΗΗΤOУ, <i>of them.</i>

Coptic.	Sahidic.	Bashmuric.
NEM,	NМ,	<i>with.</i>
NEMHI,	NММАI, MOI,	NEMHI, <i>with me.</i>
NEMAK,	NММАK,	<i>with thee, m.</i>
NEME,	NММЕ,	<i>with thee, f.</i>
NEMAQ,	NММАq, Oq,	NEMHQ, <i>with him.</i>
NEMAC,	NММАC,	NFMHC, <i>with her.</i>
NEMAN,	NММАN, ON,	<i>with us.</i>
NEMHTEN,	NММНТN,	NEMHTEN, <i>with you.</i>
NEMHOУ,	NММАУ,	NEMHOУ, <i>with them.</i>

NCа, *after.*

NCѡI, *after me.* NCѡK, *after thee, m.* NCѡ, *after thee, f.*  
 NCѡq, *after him.* NCѡC, *after her.* NCѡN, *after us.* NCѡTEN, *after you, S.* NCѡOУ, *after them.*

#### Of Numbers.

18. The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them,

as τριῶν, *three days*. Matt. XII, 40. τέσσαρων, *four months*. John IV, 35; sometimes they are expressed by words, as τετραήμερος, *four days*. Acts V, 30. But the Sahidic numbers are usually expressed by words.

19. Numbers admit the articles, and are also found without them, as τις, *the twelve*. Matt. X, 2. 5. πισταγ, *the two*. Deut. XVII, 6. ωθην σνογ†, *two tunics*. Luke III, 11.

## The Cardinal Numbers.

Coptic.		Sahidic.	
Masc.	Fem.	Masc.	Fem.
λ ογαι,	ογε,	ογا,	ογει,
	ογωτ		ογωτ
β σναγ,	σνογ†,	σναγ,	σεντε, σнте,
ρ ϕомт,	ϕом†,	ϕомнт,	ϕмнт, ϕомт, ϕомте,
δ ϕтωγ,	ϕтоε,	ϕтооγ,	ϕтоε, ϕто,
ε τογ,	τε, †,	τογ,	τε,
α сооγ,	со,	сооγ,	соо, соε,
ζ ϕашq,	ϕашqи,	сашq,	севq, сашqе,
η ϕмнн,	ϕмннi,	ϕмоγн,	ϕмоγнe,
θ ψит,	ψи†,	ψит,	псите,
ι мft,	мн†,	мнт,	мнте,
κ ςωт,	ςογωт,	ςογωт,	ςογωтe,
λ мап,		млаб,	млаб, млабе,
η ƨme,		ƨme,	ƨмн,
п таioγ,		таio,	
չ ce,		ce,	

	Coptic.		Sahidic.
	Masc.	Fem.	Masc.
σ	ϣΒΕ		ϣΒΕ, ϷΨΕ,
π	ϣΑΜΝΕ,		ϭΜΕΝΕ,
ϙ	ϣΙϹΤΑγ, πΙϹΤΕΟγι.		ϣϹΤΑΙΟγ, πΕϹΤΛΙΟγ,
ϙ	ϣΕ,		ϣΕ,
ϲ	ϲΝΑγ̄ϷΕ, ϲΝΑγ̄ϷΕ,		ϣΗΤ,
Ͳ	ϣՈՄՏՆϷԵ,		ϣԲԱՆՏϷԵ, ϣԲԱՆϷԵ, ϣՈՄԵՏϷԵ,
Վ	ՎՏՕՈՂՆϷԵ,		ՎՏՕՈՂՇԵ, ՎՏՕՈՂԵ, ՎՏԵՂՇԵ,
Փ	ՒՈՂՆϷԵ, ՒՈՂԵ,		ՒՈՂՆϷԵ,
Խ	ԽՈՍՂՆϷԵ, ԽՈՍՂԵ,		ԽՈՍՂՆϷԵ, ԽԵՂՆϷԵ,
Վ	ՎՃՎԳՆϷԵ,		ՎՃՎԳՆϷԵ,
Թ	ՎՄԻՆՆϷԵ,		ՎՄՈՂՆϷԵ,
Ը			ՎԿԾՆϷԵ,
Ճ	ϷՈ,		ϷՈ,
Ց	ՎՈԾՆԱγ,		ՎՆԼՂՆϷՈ,
Ւ	ՒԵԱ.		ՒԵԱ.

20. The following numbers are prefixes to nouns, viz. ՎԲԱՆՏ, ՎԲԱՆ, ՎՈՄՏ, three, Sah. ՎԲԱՆՅՈ, three thousand. ՎԵՐ, Copt. ՎՏՈՎ, ՎՏԵՐ, Sah. four. ԸԵՐ, Sah. six. ՄՆՏ, Sah. ten. ԽՈՎՏ, Sah. twenty.

The following are suffixes to numbers: ՕՐԵ, Sah. one. ՄՆՏՕՐԵ, eleven. ԾՆՈՒՅԾ, ԾՆՈՅԾ, m. ԾՆՈՒՅԾԵ, f. Sah. two. ՄՆՏԾՆՈՅԾ, twelve. ՎՈՄՏ, Sahidic. three. ՏԱՎԵՐ, ՃՎԵՐ, Sah. four. ԹԵ, ՏԵ, Sah. five. ՏԱԾԵ, Sah. six. ՎՄԻՆ, Copt. ՎՄԻՆԵ, f. Sah. eight. ՄՆՏՕՐԵ.

The Bashmuric has the following variations, ՕՐԵՒ, m. ՕՐԵՒ, f. one. ՎԼԱՄԵՆՏ, three. ՎԼԱ, a thousand.

## The Ordinal Numbers.

21. The *first*, in ordinal numbers is expressed differently from the others; as

Copt.	Sahidic.	Bash.			
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
መግተ,	መግተ,	ወያጻ,	ወያጻ,	ወለሬጻ,	ወለሬጻ, <i>first.</i>
ወያጻ,	ወያጻ,				
ወይጻ.					

22. The remaining cardinals are formed by putting **ኩል** Copt. and **ሜት** Sah. and Bash. before the cardinal numbers, as **ጥምህነት ንክሳሽ**, *the second miracle*. John IV, 54. Copt. **ጥምህት ውዴቅ**, *the third*. Matt. XXII, 26. Sah. **ከፍት ተኩል ሰነዱት ንዑስም**, *in anno secundo*, Dan. II, 1. Coptic. **ጥምህር ሆኖች**, *the second*, f. Luke XII, 38. Sahidic.

**መግተ** is used instead of **ኩል** and **ሜት** with the cardinal numbers when the days of the month are spoken of, as **መግተ ነፃዥዣ**, *the twenty fifth day of Athor*: Exod. XII, 3. Copt. **ዘመግተ መጠደቦት**, *the twenty seventh day of the month*. Gen. VIII, 4. **መግዢዣ ማር ስንሰዥዣ**, *the twenty ninth day of the month Athor*. Zoeg. Sah.

**አቶ** Copt. and **ኂጥ**, Sah. occur with the cardinal numbers when hours are spoken of, as **ነላቶ ተ መጠፈ-መዣያ**, *the ninth hour of the day*. Acts X, 3. **ሙናግ ነቶ** **መፍ**, *about the sixth hour*. Sah. Matt. XX, 5.

**ፋይ**, Copt. and Sah. *part*, is used with numbers, as **ጥፋይ ፅ**, *the fifth part*. Gen. XLI, 34. **የገዢ ጥያቄዎች**

ΝΧΕ ΦΡΕ Γ ΝΝΙΩΦΗΝ, and the third part of the trees was burnt up. Rev. VIII, 7. πΡΕΦΟΜΠΤ, the third part, Numb. XXVIII, 5. Sah. The Copt. has also τΕΡΕ, or τΕΡ, and the Sah. τΡΕ. part.

ΟΥΩΝ, more often ΟΥΝ, and sometimes ΟΥΕΝ, and ΟΥΝΕ, Sah. a part, is put before numbers, as ΟΥΩΝ ΛΓΑΛΛΨ ΝΨΤΟΟΥ ΠΟΥΩΝ, ΟΥΟΥΩΝ ΜΠΟΥΛ ΠΟΥΛ, they made four parts, a part to each one, John XIX, 23. Sah. ΠΟΥΝ ΜΨΤΟΟΥ, fourth part, Ezech. V, 2. Sah. ΠΟΥΕΝ ΠΤΟΥ, the fifth part, Zoeg. Sah. ΠΟΥΝΕ ΥΟΜΠΤ, the third part, Tukius.

ΠΕΨ Copt. and Sah. is prefixed to numbers signifying days, as ΠΕΨΤΟΟΥ ΓΔΡ ΠΕ. for it is four days. John XI, 39. ΕΠΕΨΤΟΟΥ ΠΕ ΕΥ ΣΠ ΤΙΤΑΦΟΣ, it is four days he is in the sepulchre. v. 17. Sah.

Λ, et ΝΛ about. Copt. and Sah. as ΛΨΤΟΥ ΥΕ ΠΡΩΜΕ, about four hundred men, Acts V, 36. Sah. ΝΛ ΨΤΟΥ ΥΕ ΤΛΙΟΥ ΠΡΟΜΠΕ, about four hundred and fifty years. Acts XIII, 20. Sah.

The plural of number is occasionally expressed by repeating the number, as, ΚΑΤΑ ΡΡ ΝΕΜ ΚΑΤΑ ΝΝ, by hundreds, and by fifties. Márk VI, 40.

## CHAP. VII.

## Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, ΛС-ΘΛΜΙΟ ḥnxε †-COΦΙÀ ḥBΩΛЬЕΝ NFC-ΣΒΗΟΥΙ, *wisdom is justified of her works*, Matt. XI, 19. ΟΥΟΣ ΛΓΟУОУН ḥnxε ΝΕQ-СΩΤЕМ, *and his ears were opened*, Mark VII, 35.

24. The passive is more commonly expressed by the verb in the third person plural of the verb active, as ΠΕРН-РФМІ ḥlāpac αγλaq NEMaq, *our old man was crucified with him*. Rom. VI, 6. ΕГНАПWНQ СВОЛ ΜΠЕС-NOQ НТЕ СТЕФАНОС, *the blood of Stephen was shed*. Acts XXII, 20. Sah. ΟУОС ΟУМНІНІ ḥnoуtHіq, *and no sign shall be given*. Matt. XII, 39. αγ-КОСЕН NEMaq, *we are buried with him*. Rom. VI, 4.

25. But sometimes the passive voice can only be discovered by the sense of the passage read. But see further on verbs passive.

## The Prefixes and Suffixes to Verbs.

## The Prefixes.

Person.	Coptic.	Sahidic.
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1.	†	†
2. m.	κ, χ	κ
2. f.	τε	τε

## The Suffixes.

ι
κ
ε

## The Prefixes.

## The Affixes.

Person. Coptic. Sahidic.

3. m.	q	q	q
3. f.	c	c	c
1. plur.	TEN	TN, TEN	n
2.	TETEN	TETN, TETEN	TEN
3.	CE	CE	Y

## Indicative Mood.

## The 1st Present Tense.

## Singular.

Coptic. Sahidic.

†	†, I do, or am doing.
K, X	K, thou art, m.
TE	TE, thou art, f
q	q, he is.
c	c, she is.

## Plural.

TEN	TN, TEN, we are.
TETEN	TETN, TETEN, ye are.
CE	CE, they are.

## The 2nd Present Tense.

## Singular.

Coptic. Sahidic. Bash.

EI	EI	EI, I am, &c.
EK	EK	EK, thou art, m.

Coptic.	Sahidic.	Bash.
ερε	ερε	ελε, thou art, f.
εq } εc } ερε	εq } εc } ερε	εq } εc } ελε. he is.
		εc } ελε. he and she.

## Plural.

εν	εν, εν-	εν, we are.
ετετεν	ετετεν	ετετεن, ye are.
εγ, ογ, ερε	εγ, ογ, ερε	εγ, ογ ελε, they are.

## The Imperfect Tense.

## Singular.

Coptic.	Sahidic.	Bash.
ναι πε	νει πε	ναι πε, I was.
νακ πε	νεκ πε	νακ πε, thou, m.
ναρε πε	νερε πε	ναρε πε, thou, f.
ναρε πε } ναρε	νερε πε } νερε	ναρε πε } ναρε <sup>he</sup> andshe.
νασ πε } πε	νεσ πε } πε	νασ πε } πε, is.

## Plural.

ναν πε	νεν πε	ναν πε, we were.
ναρετεν πε	νετετεν πε	ναρετεν πε, ye.
ναγ πε. ναρεπε	νεγ πε, νερεπε	ναγ πε, ναρε πε, they.

## The 1st Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bash.
αι	αι	αι, I have.
ακ	ακ	ακ, thou hast, m.
αρε	αρε	αρε, thou hast, f.
αq } α	αq } α	αq } α <sup>he</sup> ath.
αc } α	αc } α	αc } α and she.

## Plural.

Coptic.	Sahidic.	Bash.
ἌΝ	ἌΝ	ἌΝ, we have.
ἌΡΕΤἘΝ	ἌΤΕΤΝ	ἌΤΕΤΝ, ye have.
ἌΓ, Ἄ	ἌΓ, Ἄ	ἌΓ, Ἄ, they have.

## The 2nd Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bash.
ἜΤΑΙ,	ǸTAI,	ἜΤΑΙ, I have.
ἜΤΑΚ,	ǸTAK,	ἜΤΑΚ, thou hast, m.
ἜΤΑΡΦ,	ǸTAP,	ἜΤΑΡΦ, thou hast, f.
ἜΤΑΨ,	ǸTAΨ,	ἜΤΑΨ, he hath.
ἜΤΑΣ,	ǸTA,	ἜΤΑΣ, he a. she.
	ǸTAC,	ἜΤΑC, he. hath.

## Plural.

ἜΤΑΝ,	ǸTAN,	ἜΤΑΝ, we have.
ἜΤΑΡΕΤЕН,	ǸTATETN,	ἜΤΑΡΕΤЕН, ye have.
ἜΤΑΓ, ἜΤΑ,	ǸTAΓ, ǸTA,	ἜΤΑΓ, ἜΤΑ, they have.

## The Pluperfect Tense.

## Singular.

Coptic.	Sahidic and Bash.
NE ἈΙ ΠΕ,	NE ἈΙ ΠΕ, I had.
NE ἈΚ ΠΕ,	NE ἈΚ ΠΕ, thou, m.
NE ἈΡΕ ΠΕ,	NE ἈΡΕ ΠΕ, thou, f.
NE ἈΨ ΠΕ,	NE ἈΨ ΠΕ, he.
NE Ἀ ΠΕ,	NE Ἀ ΠΕ,
NE Ἀ Σ ΠΕ,	NE Ἀ Σ ΠΕ, she.
NE Ἀ ΠΕ,	NE Ἀ ΠΕ,
NE ἈΡΕ ΠΕ,	NE ἈΡΕ ΠΕ, he and she.

## Plural.

Coptic.	Sahidic and Bash.
NE ΣΑΝ ΠΕ,	NE ΣΑΝ ΠΕ, <i>we.</i>
NE ΑΡΕΤΕΝ ΠΕ,	NE ΑΤΕΤΝ ΠΕ, <i>ye.</i>
NE ΛΥ ΠΕ,	NE ΛΥ ΠΕ, <i>they.</i>

## The Present Tense Indefinite.

## Singular.

Coptic.	Sahidic.	Bash.
ϣΔΙ,	ϣΔΙ,	ϣΔΙ, <i>I am.</i>
ϣΔΚ,	ϣΔΚ,	ϣΔΚ, <i>thou, m.</i>
ϣΔΡΕ,	ϣΔΡΕ,	ϣΔΛΕ, <i>thou, f.</i>
ϣΔΨ, { ϣΔΣ, {	ϣΔΨ, { ϣΔΣ, {	ϣΔΨ, { ϣΔΣ, { <i>he.</i> ϣΔΡΕ, { ϣΔΑΣ, { <i>he &amp; she.</i> ϣΔΛΕ, { ϣΔΑΣ, { <i>she.</i>

## Plural.

ϣΔΝ,	ϣΔΝ,	ϣΔΝ, <i>we.</i>
ϣΔΡΕΤΕΝ,	ϣΔΤΕΤΝ,	ϣΔΤΕΤΕΝ, <i>ye.</i>
ϣΔΥ, ϷΔΡΕ,	ϣΔΥ, ϷΔΡΕ,	ϣΔΥ, ϷΔΡΕ, <i>they.</i>

## The Imperfect Tense Indefinite.

## Singular.

Coptic.	Sahidic.
NE ϷΔΙ ΠΕ,	NE ϷΔΙ ΠΕ, <i>I was.</i>
NE ϷΔΚ ΠΕ,	NE ϷΔΚ ΠΕ, <i>thou, m.</i>
NE ϷΔΡΕ ΠΕ,	NE ϷΔΡΕ ΠΕ, <i>thou, f.</i>
NE ϷΔΨ ΠΕ, { NE ϷΔΣ ΠΕ, {	NE ϷΔΨ ΠΕ, { NE ϷΔΣ ΠΕ, { <i>he.</i> NE ϷΔΡΕ ΠΕ, { NE ϷΔΑΣ ΠΕ, { <i>he &amp; she.</i> NE ϷΔΛΕ ΠΕ, { NE ϷΔΑΣ ΠΕ, { <i>she.</i>

## Plural.

Coptic.	Sahidic.
NE ψΑΝ ΠΕ,	NE ψΑΝ ΠΕ, <i>we.</i>
NE ψΑΡΕΤΕΝ ΠΕ,	NE ψΑΤΕΤΝ ΠΕ, <i>ye.</i>
NE ψΑΥ ΠΕ, NE ψΑΡΕ ΠΕ, NE ψΑΥ ΠΕ, NE ψΑΡΕ ΠΕ, <i>they.</i>	

## Singular.

Bash.

NE ψΑΙ ΠΕ, <i>I was.</i>		
NE ψΑΚ ΠΕ, <i>thou, m.</i>		
NE ψΑΛΕ ΠΕ, <i>thou, f.</i>		
NE ψΑΨ ΠΕ, } <i>he.</i>	NE ψΑΛΕ ΠΕ, <i>he and she.</i>	
NE ψΑC ΠΕ, } <i>she.</i>		

## Plural.

NE ψΑΝ ΠΕ, <i>we.</i>		
NE ψΑΤΕΤΕΝ ΠΕ, <i>ye.</i>		
NE ψΑΥ ΠΕ, } <i>they.</i>		
NE ψΑΛΕ ΠΕ, } <i>they.</i>		

## The 1st Future Tense.

Coptic.	Sahidic.	Bash.
†NA,	†NA,	†NE, vel $\Delta$ , <i>I shall.</i>
XNA,	KNA,	KNE, <i>thou, m.</i>
TENNA,	TENA,	<i>thou, f.</i>
QNA,	QNA,	QNE, <i>he.</i>
CNA,	CNA,	CNE, <i>she.</i>

## Plural.

TENNA,	TENNA, TENA, TENNE, vel $\Delta$ , <i>we.</i>	
TETENNA,	TETNNA, TETNA,	<i>ye.</i>
CENA,	CENA,	CENE, <i>they.</i>

## The 2nd Future Tense.

## Singular.

Coptic.	Sahidic.	Bash.
ΕΙΝΑ,	ΕΙΝΑ,	ΔΙΝΑ vel ΝΕ, <i>I shall.</i>
ΕΚΝΑ,	ΕΚΝΑ,	ΔΚΝΑ, <i>thou, m.</i>
ΕΡΕΝΑ,	ΕΡΕΝΑ,	ΔΡΕΝΑ, <i>thou, f.</i>
ΕΩΝΑ, } ΕCΝΑ, }	ΕΩΝΑ, } ΕCΝΑ, }	ΔΩΝΑ, } ΔCΝΑ, } <i>he &amp; she.</i>
		<i>she.</i>

## Plural.

ΕΝΝΑ,	ΝΝΑ, ΕΝΝΑ,	ΔΝΝΑ, vel ΝΕ, <i>we.</i>
ΕΡΕΤΕΝΝΑ,	ΕΤΕΤΝΝΑ, ΕΤΕΤΝΑ,	ΔΡΕΤΕΝΝΑ, <i>ye.</i>
ΕΥΝΑ, ΟΥΝΑ,	ΕΥΝΑ, ΟΥΝΑ,	ΔΥΝΑ, <i>they.</i>

The Prefixes Copt. are sometimes written ΔΙΝΑ,  
ΔΚΝΑ, ΔΡΕΝΑ, etc.

## The 3rd Future Tense.

## Singular.

Coptic.	Sahidic.	Bash.
ΕΙΕ,	ΕΙΕ,	ΕΙΕ, <i>I shall.</i>
ΕΚÈ,	ΕΚΕ,	ΕΚΕ, <i>thou, m.</i>
ΕΡÈ,	ΕΡΕ,	ΕΡΕ, <i>thou f.</i>
ΕΩÈ, } ΕCÈ, }	ΕΩΕ, } ΕCΕ, }	ΕΩΕ, } ΕCΕ, } <i>he and she.</i>
		<i>she.</i>

## Plural.

ΕΝÈ,	ΕΝΕ,	ΕΝΕ, <i>we.</i>
ΕΡΕΤΕΝÈ,	ΕΤΕΤΝΕ,	ΕΤΕΤΝΕ, <i>ye.</i>
ΕΥÈ, ΕΡÈ,	ΕΥΕ, ΕΡΕ,	ΕΥΕ, ΕΡΕ, <i>they.</i>

## The 4th Future Tense.

## Singular.

Coptic.	Sahidic.	Bash.
τѧ,	τѧ, τѧρι,	τѧ, <i>I shall.</i>
τερѧ,	τερѧ, ταρεκ,	thou, m. τερѧ, thou, f.

ταρεق,  
ταρεс,

he.  
she.

## Plural.

ταρη,	ταλετη,	<i>we.</i>
ταρογ,	ταλετен,	<i>ye.</i>

τароғ,  
τароғ,

*they.*

## The Imperfect Tense.

## Singular.

Coptic.	Sahidic.
ΝΑΙΝѧ, (ne)	ΝΕΙΝѧ, <i>I should.</i>
ΝΑКНѧ,	ΝΕΚНѧ, <i>thou, m.</i>
ΝΑΡЕՆѧ,	ΝΕΡЕΝѧ, <i>thou, f.</i>
ΝΑ҆ҚНѧ, } ΝАСНѧ, }	ΝЕ҆ҚНѧ, } ΝЕСНѧ, } <i>he.</i> ΝЕРЕ..НА, he&she. ΝЕСНѧ, } <i>she.</i>

## Bash.

ΝΑΙНЕ vel Νѧ, <i>I should.</i>
ΝΑКНЕ, <i>thou, m.</i>
ΝΑРЕНЕ, <i>thou, f.</i>
ΝА҆ҚНЕ, } ΝАСНЕ, } <i>he.</i>
ΝА҆ҚНЕ, } ΝАСНЕ, } <i>he&amp;she.</i>
ΝАСНЕ, } <i>she.</i>

## Plural.

Coptic.	Sahidic.
NANNA ΠΕ,	NENNA ΠΕ, <i>we.</i>
NAPEΤENNA ΠΕ,	NETETNA ΠΕ, <i>ye.</i>
NAΥΝΑ, NAPE..NA ΠΕ, NEΥΝΑ, NEPE..NA ΠΕ, <i>they.</i>	

## Bash.

NANNE ΠΕ, <i>we.</i>
NAPEΤENNE ΠΕ, <i>ye.</i>
NEΥΝΕ, NAPEΝΕ ΠΕ, <i>they.</i>

## The Subjunctive Mood.

## Singular.

Coptic.	Sahidic.	Bash.
NTA,	NTA,	NTA, <i>that I.</i>
NTEK,	NR,	NR, <i>thou, m.</i>
NTE,	NTΕ,	NTΕ, <i>thou, f.</i>
NTEQ, NTΕC, NTΕC,	NEq, Nq, NTΕ, NC,	NEq, Nq, NTΕ, he. NEC, NC, NTΕ, he & she. NC, NC, NTΕ, she.

## Plural.

NTEN,	NTN,	NTN, <i>we.</i>
NTETEN,	NTETN,	NTETN, <i>ye.</i>
NTΟΥ, NTΕ,	NTΕ, NTΕ,	NTΕ, NTΕ, <i>they.</i>

## The Optative Mood.

## Singular.

Coptic.	Sahidic.	Bash.
マリ,	マリ,	МАЛІ, <i>I may,</i>
МАРЕК,	МАРЕК,	МАЛЕК, <i>thou, m.</i>
маре,	маре,	МАЛЕ, <i>thou, f.</i>
мареф, марес,	маре, марес,	МАЛЕФ, МАЛЕС, <i>he. he &amp; she. she.</i>

## Plural.

МАРЕН,	МАРН,	МАЛЕН, <i>we.</i>
МАРЕТЕН,	МАРЕТН,	МАЛЕТЕН, <i>ye.</i>
мароу, Маре,	мароу, Маре,	малоу, МАЛЕ, <i>they.</i>

## The Imperative Mood.

## Singular and Plural.

А, Ари or МА, or the root itself.

## The Infinitive Mood.

È or Н or the root itself.

## Participles.

ПАХИН, ПЕКХИН, ПЕЦХИН &c. ОГПХИНТА, ПХИНТЕК, ПХИНТЫ &c.

The verb ТАКО, *to destroy*, is given with the augments, to convey a more clear idea of their position.

**Indicative Mood.****The 1st Present Tense.****Singular.**

Coptic.	Sahidic.
†-ТАКО,	†-ТАКО, <i>I am destroying.</i>
К-ТАКО, {	К-ТАКО, <i>thou art destroying, m.</i>
Х-ТАКО, {	
ТЕ-ТАКО,	ТЕ-ТАКО, <i>thou art destroying, f.</i>
Ҕ-ТАКО,	Ҕ-ТАКО, <i>he is destroying.</i>
С-ТАКО,	С-ТАКО, <i>she is destroying.</i>

**Plural.**

Coptic.	Sahidic.
ΤΕΝ-ТАКО,	ΤΝ, OR ΤΕΝ-ТАКО, <i>we are destroying.</i>
ΤΕΤΕΝ-ТАКО,	ΤΕΤΝ, OR ΤΕΤΕΝ-ТАКО, <i>ye are destroying.</i>
СЕ-ТАКО,	СЕ-ТАКО, <i>they are destroying.</i>

**The 2nd Present Tense.****Singular.**

Coptic.	Sahidic.	Bashmuric.
ΕΙ-ТАКО,	ΕΙ-ТАКО,	ΕΙ-ТАКО, <i>I am destroying, ὥν.</i>
ΕΚ-ТАКО,	ΕΚ-ТАКО,	ΕΚ-ТАКО, <i>thou, m.</i>
ΕΡΕ-ТАКО,	ΕΡΕ-ТАКО,	ΕΛΕ-ΤΑКО, <i>thou, f.</i>
Εq- } ТАКО,	Εq- } ТАКО,	Εq- } ТАКО, <i>he.</i>
ΕРЕ- } ТАКО,	ΕРЕ- } ТАКО,	ΕΛΕ- } ТАКО, <i>she.</i>
ΕC- } ТАКО,	ΕC- } ТАКО,	ΕC- } ТАКО, <i>she.</i>
ΕРЕ- } ТАКО,	ΕРЕ- } ТАКО,	ΕΛΕ- } ТАКО, <i>she.</i>

**Plural.**

ΕΝ-ТАКО,	Ν, ΟΓΕΝ-ТАКО, ΕΝ-ТАКО, <i>we.</i>
ΕΤΕΤΕΝ-ТАКО,	ΕΤΕΤΝ-ТАКО, ΕΤΕΤΕΝ-ТАКО, <i>ye.</i>
ΕΥ- } ТАКО,	ΕΥ- } ТАКО,
ΟΓ- } ТАКО,	ΟΓ- } ТАКО,
ΕРЕ- } ТАКО,	ΕРЕ- } ТАКО,

## The Imperfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmunic.
NAI-TAKO ΠΕ,	NEI-TAKO ΠΕ,	NAI-TAKO ΠΕ, <i>I was.</i>
NAK-TAKO ΠΕ,	NEK-TAKO ΠΕ,	NAK-TAKO ΠΕ, <i>thou, m.</i>
NAPE-TAKO ΠΕ,	NEPE-TAKO ΠΕ,	NAPE-TAKO ΠΕ, <i>thou, f.</i>
NAQ- { TAKO ΠΕ, NAPE- { NEP-	{ TAKO ΠΕ, NEPE- { NEPE-	{ NAQ- { TAKO ΠΕ, <i>he.</i> NAPE- { NEPE- { NAC- { TAKO ΠΕ, <i>she.</i>
NAC- { TAKO ΠΕ, NAPE- { NEPE-	NFC- { TAKO ΠΕ, NEPE- { NEPE-	NAC- { NAPE- { TAKO ΠΕ, <i>she.</i>

## Plural.

NAN-TAKO ΠΕ,	NEN-TAKO ΠΕ,	NAN-TAKO ΠΕ, <i>we.</i>
NAPEΤΕΝ-TAKO ΠΕ,	NETΕΤΝ-TAKO ΠΕ,	NAPEΤΕΝ-TAKO ΠΕ, <i>ye.</i>
NAΥ- { TAKO ΠΕ, NAPE- { NEPE-	NEY- { TAKO ΠΕ, NEPE- { NEPE-	NAΥ- { TAKO ΠΕ, <i>they.</i> NAPE- { NEPE- { NAC- { TAKO ΠΕ, <i>they.</i>

## The 1st Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmunic.
AI-TAKO,	AI-TAKO,	AI-TAKO, <i>I have.</i>
AK-TAKO,	AK-TAKO,	AK-TAKO, <i>thou, m.</i>
APΕ-TAKO,	APΕ-TAKO,	APΕ-TAKO, <i>thou, f.</i>
AQ- { TAKO, A- {	AQ- { TAKO, A- {	AQ- { TAKO, <i>he.</i> A- {
AC- { TAKO, A- {	AC- { TAKO, A- {	AC- { TAKO, <i>she.</i> A- {

## Plural.

Coptic.	Sahidic.	Bashmuric.
AN-TAKO,	AN-TAKO,	AN-TAKO, <i>we.</i>
APETEN-TAKO, ATETN-TAKO,		ATETN-TAKO, <i>ye.</i>
AY-} TAKO, A-} TAKO,	AY-} TAKO, A-} TAKO,	AY-} TAKO, <i>they.</i>

## The 2nd Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
ETAI-TAKO,	NTAI-TAKO,	ETAI-TAKO, <i>I have.</i>
ETAK-TAKO,	NTAK-TAKO,	ETAK-TAKO, <i>thou, m.</i>
ETARE-TAKO,	NTAR-TAKO,	ETARE-TAKO, <i>thou, f.</i>
ETAQ-} TAKO,	NTAQ-} TAKO,	ETAQ-} TAKO, <i>he.</i>
ETÀ-} TAKO,	NTA-} TAKO,	ETÀ-} TAKO, <i>she.</i>
ETAC-} TAKO,	NTAC-} TAKO,	
ETÀ-} TAKO,	NTA-} TAKO,	

## Plural.

ETAN-TAKO,	NTAN-TAKO,	ETAN-TAKO, <i>we.</i>
ETARETEN-TAKO,	NTATETN-TAKO,	ETARETEN-TAKO, <i>ye.</i>
ETAY-} TAKO,	NTAY-} TAKO,	ETAY-} TAKO, <i>they.</i>
ETÀ-} TAKO,	NTA-} TAKO,	

## The Pluperfect Tense.

## Singular.

Coptic.	Sahidic.
NE AI-TAKO PE,	NE AI-TAKO PE, <i>I had.</i>
NE AK-TAKO PE,	NE AK-TAKO PE, <i>thou, m.</i>
NE ARE-TAKO PE,	NE ARE-TAKO PE, <i>thou, f.</i>

## Coptic.

NE Αꝝ- } ТАКО ПЕ,  
NE Λ- }  
NE ΑС- }  
NE Λ- } ТАКО ПЕ,  
NE ΔΡΕ- }

## Sahidic.

NE Αꝝ- } ТАКО ПЕ, *he.*  
NE Λ- }  
NE ΑС- }  
NE Λ- } ТАКО ПЕ, *she..*  
NE ΔΡΕ- }

## Plural.

## Coptic.

NE ΔΝ-ТАКО ПЕ,  
NE ΔΡΕΤΕΝ-ТАКО ПЕ,  
NE ΔΥ-ТАКО ПЕ,

## Sahidic.

NE ΔΝ-ТАКО ПЕ, *we.*  
NE ΔΤΕΤН-ТАКО ПЕ, *ye.*  
NE ΔΥ-ТАКО ПЕ, *they.*

## The Present Tense Indefinite.

## Singular.

## Coptic.

ϣԱԼ-ТАԿՕ,      ֆԱԼ-ՏԱԿՕ,      ֆԱԼ-ՏԱԿՕ, *I am.*  
ֆԱԿ-ՏԱԿՕ,      ֆԱԿ-ՏԱԿՕ,      ֆԱԿ-ՏԱԿՕ, *thou, m.*  
ֆԱՐԵ-ՏԱԿՕ,      ֆԱՐԵ-ՏԱԿՕ,      ֆԱԼԵ-ՏԱԿՕ, *thou, f.*  
ֆԱԳ- }      ֆԱԳ- }      ֆԱԳ- }  
ֆԱՐԵ- }      ֆԱՐԵ- }      ֆԱԼԵ- }      ТАԿՕ, *he.*  
ֆԱԾ- }      ֆԱԾ- }      ֆԱԾ- }  
ֆԱՐԵ- }      ֆԱՐԵ- }      ֆԱԼԵ- }      ТАԿՕ, *she.*

## Bashmuriic.

## Plural.

ֆԱՆ-ՏԱԿՕ,      ֆԱՆ-ՏԱԿՕ,      ֆԱՆ-ՏԱԿՕ, *we.*  
ֆԱՐԵՏԵՆ-ՏԱԿՕ,      ֆԱՏԵՏН-ՏԱԿՕ,      ֆԱՏԵՏԵՆ-ՏԱԿՕ, *ye.*  
ֆԱԴ- }      ֆԱԴ- }      ֆԱԴ- }  
ֆԱՐԵ- }      ֆԱՐԵ- }      ֆԱԼԵ- }      ТАԿՕ, *they.*

## The Imperfect Tense Indefinite.

## Singular.

Coptic.

Sahidic.

NE ϕAI-TAKO PE,	NE ϕAI-TAKO PE, <i>I was.</i>
NE ϕAK-TAKO PE,	NE ϕAK-TAKO PE, <i>thou, m.</i>
NE ϕARE-TAKO PE,	NE ϕARE-TAKO PE, <i>thou, f.</i>
NE ϕAC- } TAKO PE,	NE ϕAC- } TAKO PE, <i>he.</i>
NE ϕARE- } TAKO PE,	NE ϕARE- } TAKO PE, <i>she.</i>
NE ϕAC- } TAKO PE,	NE ϕAC- } TAKO PE, <i>she.</i>
NE ϕARE- } TAKO PE,	NE ϕARE- } TAKO PE, <i>they.</i>

## Plural.

NE ϕAN-TAKO PE,	NE ϕAN-TAKO PE, <i>we.</i>
NE ϕATETEN-TAKO PE,	NE ϕATETEN-TAKO PE, <i>ye.</i>
NE ϕAY- } TAKO PE,	NE ϕAY- } TAKO PE, <i>they.</i>
NE ϕARE- } TAKO PE,	NE ϕARE- } TAKO PE, <i>they.</i>

## Singular.

Bashmuric.

NE ϕAI-TAKO PE,	<i>I was.</i>
NE ϕAK-TAKO PE,	<i>thou, m.</i>
NE ϕAL-E-TAKO PE,	<i>thou, f.</i>
NE ϕAC- } TAKO PE,	<i>he.</i>
NE ϕAL-E- } TAKO PE,	
NE ϕAC- } TAKO PE,	<i>she.</i>
NE ϕAL-E- } TAKO PE,	

## Plural.

NE ϕAN-TAKO PE,	<i>we.</i>
NE ϕATETEN-TAKO PE,	<i>ye.</i>
NE ϕAY- } TAKO PE,	<i>they.</i>
NE ϕARE- } TAKO PE,	

## The 1st Future Tense.

## Singular.

Coptic.	Sahidic.	Bashmuriic.
†НА-ТАКО,	†НА-ТАКО,	†НА, †НЕ-ТАКО, <i>I shall.</i>
ХНА-ТАКО,	КНА-ТАКО,	КНЕ-ТАКО, <i>thou, m.</i>
ТЕНА-ТАКО,	ТЕНА-ТАКО,	<i>thou, f.</i>
ҔНА-ТАКО,	ҔНА-ТАКО,	ҔНЕ-ТАКО, <i>he.</i>
СНА-ТАКО,	СНА-ТАКО,	СНЕ-ТАКО, <i>she.</i>

## Plural.

TENNA-TAKO,	TENNA- { TAKO, TENA- } or TENNE- } TAKO, <i>we.</i>
TETENNA-TAKO,	TETENNA- { TAKO, TETNA- }
CENA-TAKO,	СЕНА-ТАКО, СНЕ-ТАКО, <i>ye.</i>

## The 2nd Future Tense.

## Singular.

Coptic.	Sahidic.	Bashmuriic.
ЕИНА-ТАКО,	ЕИНА-ТАКО,	АИНА- { TAKO, <i>I shall.</i> АИНЕ- }
ЕКНА-ТАКО,	ЕКНА-ТАКО,	АКНА-ТАКО, <i>thou, m.</i>
ЕРЕНА-ТАКО,	ЕРЕНА-ТАКО,	АРЕНА-ТАКО, <i>thou, f.</i>
ЕҔНА- { ТАКО, ЕРЕНА- }	ЕҔНА- { ТАКО, ЕРЕНА- }	АҔНА- { ТАКО, <i>he.</i> АРЕНА- }
ЕСНА- { ТАКО, ЕРЕНА- }	ЕСНА- { ТАКО, ЕРЕНА- }	АСНА- { ТАКО, <i>she.</i> АРЕНА- }

## Plural.

Coptic.	Sahidic.	Bashmuric.
ENNA-TAKO,	ENNA- NNA-	TAKO, TAKO, <i>we.</i>
EPETENNA-TAKO,	ETETNNNA- ETETNA-	TAKO, APETENNA-TAKO, <i>ye.</i>
EYNA- OYNA-	EYNA- OYNA-	TAKO, EYNA-TAKO, <i>they.</i>

## The 3rd Future Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
EIE-TAKO,	EIE-TAKO,	EIE-TAKO, <i>I shall.</i>
EKE-TAKO,	EKE-TAKO,	EKE-TAKO, <i>thou, m.</i>
EPÈ-TAKO,	EPÈ-TAKO,	EPÈ-TAKO, <i>thou, f.</i>
EQE- EPÈ- ECE- EPÈ-	EQE- EPÈ- ECE- EPÈ-	TAKO, <i>he.</i> TAKO, <i>she.</i>

## Plural.

ENÈ-TAKO,	ENÈ-TAKO,	ENÈ-TAKO, <i>we.</i>
EPETENÈ-TAKO,	ETETNE-TAKO,	ETETNE-TAKO, <i>ye.</i>
EYE- EPÈ-	EYE- EPÈ-	TAKO, <i>they.</i>

## The 4th Future Tense.

## Singular.

Coptic.	Sahidic.	Bashmuriic.
ΤΑ-ΤΑΚΟ,	ΤΑ- { ΤΑΚΟ, ΤΑΡΙ-	ΤΑ-ΤΑΚΟ, <i>I shall.</i>
ΤΕΡΑ-ΤΑΚΟ,	ΤΑΡΕΚ-ΤΑΚΟ,	<i>thou, m.</i>
ΤΕΡΑ-ΤΑΚΟ,	ΤΕΡΑ-ΤΑΚΟ,	ΤΕΡΑ-ΤΑΚΟ, <i>thou, f.</i>
	ΤΑΡΕΦ-ΤΑΚΟ,	<i>he.</i>
	ΤΑΡΕΣ-ΤΑΚΟ,	<i>she.</i>

## Plural.

ΤΑΡΗ-ΤΑΚΟ,		<i>we.</i>
ΤΑΡΕΤΗ-ΤΑΚΟ,	ΤΑΛΕΤΕΝ-ΤΑΚΟ,	<i>ye.</i>
ΤΑΡΟΥ-ΤΑΚΟ,		<i>they.</i>

## The Imperfect Future.

## Singular.

Coptic.	Sahidic.	Bashmuriic.
ΝΑΙΝΑ-ΤΑΚΟ,	ΝΕΙΝΑ-ΤΑΚΟ,	ΝΑΙΝΕ- { ΤΑΚΟ, <i>I should.</i> or ΝΑΙΝΑ-
ΝΑΚΝΑ-ΤΑΚΟ,	ΝΕΚΝΑ-ΤΑΚΟ,	ΝΑΚΝΕ-ΤΑΚΟ, <i>thou, m.</i>
ΝΑΡΕΝΑ-ΤΑΚΟ,	ΝΕΡΕΝΑ-ΤΑΚΟ,	ΝΑΡΕΝΕ-ΤΑΚΟ, <i>thou, f.</i>
ΝΑΦΝΑ- { ΤΑΚΟ,	ΝΕΦΝΑ- { ΤΑΚΟ,	ΝΑΦΝΕ- { ΤΑΚΟ, <i>he.</i>
ΝΑΡΕΝΑ- { ΤΑΚΟ,	ΝΕΡΕΝΑ- { ΤΑΚΟ,	ΝΑΡΕΝΕ- { ΤΑΚΟ, <i>she.</i>
ΝΑСНА- { ΤΑΚΟ,	ΝΕСНА- { ΤΑΚΟ,	ΝΑСНЕ- { ΤΑΚΟ,
ΝΑΡΕΝΑ- { ΤΑΚΟ,	ΝΕΡΕΝΑ- { ΤΑΚΟ,	ΝΑРЕНЕ- { ΤΑΚΟ,

## Plural.

Coptic.	Sahidic.	Bashmuriic.
NANNA-TAKO,	NENNA-TAKO,	NANNE-TAKO, <i>we.</i>
NAPETENNA-TAKO,	NETETNA-TAKO,	NAPETENNE-TAKO, <i>ye.</i>
NAYNA- { TAKO, NAPENA-	NEYNA- { TAKO, NAPENA-	NEYNE- { TAKO, <i>they.</i> NAPENE-

## The Subjunctive Mood.

## Singular.

Coptic.	Sahidic.	Bashmuriic.
NTA-TAKO,	NTA-TAKO,	NTA-TAKO, <i>that I.</i>
NTEK-TAKO,	NR-TAKO,	NR-TAKO, <i>thou, m.</i>
NTE-TAKO,	NTE-TAKO,	NTE-TAKO, <i>thou, f.</i>
NTEQ- { TAKO, NTE- { TAKO,	NEq, Nq- { TAKO, NTE- { TAKO,	NEq, Nq- { TAKO, <i>he.</i> NTE- { TAKO,
NTEC- { TAKO, NTE- { TAKO,	NC- { TAKO, NTE- { TAKO,	NEC- NC- { TAKO, <i>she.</i> NTE- { TAKO,

## Plural.

NTEN-TAKO,	NTN-TAKO,	NTN-TAKO, <i>we.</i>
NTETEN-TAKO,	NTETN-TAKO,	NTETN-TAKO, <i>ye.</i>
NTOY- { TAKO, NTE- { TAKO,	NCE- { TAKO, NTE- { TAKO,	NCE- { TAKO, <i>they.</i> NTE- { TAKO,

**The Optative Mood.****Singular.**

Coptic.	Sahidic.	Bashmuri.
МАРІ-ТАКО,	МАРІ-ТАКО,	МАЛІ-ТАКО, <i>I may.</i>
МАРЕК-ТАКО,	МАРВК-ТАКО,	МАЛЕК-ТАКО, <i>thou, m.</i>
МАРЕ-ТАКО,	МАРЕ-ТАКО,	МАЛЕ-ТАКО, <i>thou, f.</i>
МАРЕЦ-} ТАКО,	МАРЕЦ-} ТАКО,	МАЛЕЦ-} ТАКО, <i>he.</i>
МАРЕ-} ТАКО,	МАРЕ-} ТАКО,	МАЛЕ-} ТАКО, <i>she.</i>

**Plural.**

МАРЕН-ТАКО,	МАРН-ТАКО,	МАЛЕН-ТАКО, <i>we.</i>
МАРЕТЕН-ТАКО,	МАРЕТН-ТАКО,	МАЛЕТЕН-ТАКО, <i>ye.</i>
МАРОУ-} ТАКО,	МАРОУ-} ТАКО,	МАЛОУ-} ТАКО, <i>they.</i>
МАРЕ-} ТАКО,	МАРЕ-} ТАКО,	МАЛЕ-} ТАКО,

**The Imperative Mood.****Singular and Plural.**

Δ-ТАКО,	} <i>destroy.</i>
ΔРІ-ТАКО,	
МА-ТАКО,	
ТАКО,	

**The Infinitive Mood.**

È-ТАКО,	} <i>to destroy.</i>
Н-ТАКО,	
ТАКО,	

**Participles.**

Coptic.	Sahidic.	Bashmuric.
χιν,	σιν,	χιν,
παχιν or παχιντα,	παδιν,	παχιν,
πεκχιн,	πεκδιн,	πεκχиn,
πεφχиn, &c.	πεφδиn, &c.	πεφχиn, &c.

That these are participles is evident from the Arabic, with which they correspond.

**Participles.**

26. The participles are formed by **ε**, **ετ** or **εθ**, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in **ηογт**, Copt. **ηγт**, Sah. **ωογт**, Copt. **οογт**, Sah. and **λογт**, Bash. as **τογвногт**, Copt. **μωοгт**, Copt. and **μλοгт**, Bash.

**Verbs united with particles expressive of time.**

The particles **èτε**, Copt. **нтеpe**, Sah. *when*.

**S i n g u l a r .**

Coptic.	Sahidic.	Bashmuric.
èтai,	нtepi, нtepeи,	εтai, нteлei,
èтak,	нtepeк,	
èтare,	нtepe,	εtaq, нteлeq,
ètaq ètac}	нtepeq, нtepeс,	{ нtepe,

## Plural.

Coptic.	Sahidic.	Bashmuric.
ÈTAN,	NTEREN,	ÈTAN, ÑTELEN,
ÈTAPETEN,	NTERETN,	ÈTATETEN, ÑTELETEN,
ÈTAγ, ÈTARE,	NTEROY,	ÑTELOY, ÑTELEGY.

Verbs with the particles ۋاتە, Copt. ۋانتە, Sah. until.

## Singular.

Coptic.	Sahidic.	Bashmuric.
ۋاتى,	ۋانتەي, ۋانتى,	ۋانتەي,
ۋاتەك,	ۋانتىڭ,	
ۋاتە,	ۋانتە,	
ۋاتەق, ۋاتە,	ۋانتۇق, ۋانتە,	ۋانتەق,
ۋاتەق, ۋاتە,	ۋانتۇق, ۋانتە,	ۋانتەق,

## Plural.

ۋاتەن,	ۋانتىن,
ۋاتەتەن,	ۋانتەتىن,
ۋاتوڭ, ۋاتە, ۋانتوڭ, ۋانتە, ۋانتوڭ.	

Verbs with the particle ئەنە or ئەن, if.

## Singular.

Coptic.	Sahidic.
ÈNAI, ÈNFAI PE,	ÈNEI PE,
ÈNAK, ÈNEAK PE,	ÈNEK PE,
ÈNAPRE PE,	ÈNERPE PE,
ÈNAQ, ÈNAPRE PE,	ÈNEQ, ÈNERPE PE,
ÈNAC, ÈNEN A PE,	ÈNEC, ÈNERPE PE,

## Plural.

ÈNAN PE,	ÈNEN PE,
ÈNAPETEN PE,	ÈNETETN PE,
ÈNAγ, ÈNAPRE PE,	ÈNEY, ÈNERPE PE.

## Verbs with the particle ḥan, if, when.

## Singular.

Coptic.	Sahidic.	Bashmuric.
Διψαն,	Еиψан,	
Δκψаn,	Екψан,	
Δρεψаn,	Ерψан,	
Δψаn, } Δρεψаn, Δсψаn } Δсψаn,	Еψан, } Ерψан, Есψан, }	Δλεψан,

## Plural.

Δηψаn,	Енψан,
Δρετенψан,	Ететенψан,
Δγψан, Δρεψан, Еγψан, Ерψан.	

## Verbs with the particle ḥpate, before.

## Singular.

Coptic.	Sahidic.
ḥpаt,	ḥpаt,
ḥpатек,	ḥpатк,
ḥpате,	ḥpате,
ḥpатеq, } ḥpате,	ḥpатq, } ḥpате,
ḥpатес, }	ḥpатс, }

## Plural.

ḥpатен,	ḥpатн,
ḥpатетен,	ḥpатетн,
ḥpатоγ, ḥpате,	ḥpатоγ, ḥpате.

### The Tenses.

#### The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, **† I am**, κ, or ς Copt. before λ, μ, ν, ογ, or π, *thou art*, μ.: **τε thou art**, f.: **ς he is**; **ς**, *she is*; **τεν**, C. **τεν**, **την**, S. *we are*; **τετεν**, C. **τετεν**, or **τετην**, S. *ye are*; **τε**, *they are*. Thus, **τσωογν** ἡπεκχοχε<sup>ε</sup>, *I know thy tribulation*, Rev. II, 9. **ϙο** ηνοεικ, *is an adulterer*, Luke XVI, 18. Sah. **ς** ειμαγ *that he is there*. John XII, 9. Sah.

#### The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, **ει**, *I am*; **εκ**, *thou art*, m. **ερε**, *thou art*, f.; **ερ** or **ερε**, *he is*; **ες** or **ερε**, *she is*; **εν**, Copt. **εν** or **η**, Sah. *we are*; **ετετεν**, **ετετην**, *ye are*; **εγ**, **ογ** or **ερε**, *they are*.

29. The second person f. is **ερε**, (Bash. ελε,) but before vowels it is written **ερ**, and occasionally, **ερα**, as **ερειρε**, *thou doest*; S. Ming. 258. **ερογεω**, *thou wilt*; S. Zoeg. p. 509. Sometimes it is written **ρ** **ρλοβε**, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as **ελкоун**, *thou knowest*, Zoeg. 151. **ερε** the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as **ερε** πογζηт мокз, *their heart was afflicted*, Matt. XXVI, 22. **ερε** ογништ гап ηγοχ-<sup>ε</sup> ψωπи, *for great tribulation shall be*. Matt. XXIV, 21.

30. The Prefix **ερε** appears to be almost indefinite as to time.

31. The third person plural is **εγ**, but after **τ** it is written **ογ**, as **ΦΗÈΤ ΟΥΜΟΥΓ ἐροq**, *when they call*. Matt. XXVII, 22.

**È** is the sign of the participle present as **ÈCΩ È** **ΔΝΟΚ ΟΥCΩΜΙ ὑCΑΜΑΡΙΤΗC**, *to drink, I being* (*ούσα*) *a woman of Samaria*, John IV, 9. **Ε ΔΝΟΝ ΣΕΝΡΩΜΕ** **ΝΣΡΩΜΑΛΙΟC**, **Ε ΜΝ ΝΟΒΕ ΕΡΟΝ**, *we being men Romans, not being a fault in us*. Sah. Acts XVI, 37.

32. The following examples will serve to show the prefixes of the 2nd present tense, as, **ΔΝΟΚ ΔΕ ΕΙ ΣΝ** **ΤΕΤΗΜΗΤΕ**, *but I am among you*, Luke XXII, 27. Sah. **ΕΚ ΣΙ ΤΕΣΙΗ ΝΗΜΑQ**, *thou art in the way with him*. Matt. V, 25. Sah. **ΕQ ΣΝ ΤΠΕ**, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, **ΑΨΝΑΓ ÈΟΥΡΩΜΙ ΕΨΞΕΜΙ**, *he saw a man sitting*, Matt. IX, 9. **ΝΙΙB ΔΕ ΝΑΥΤΣΟ** **ἐροq πε** **ΕΥΧΩΜΜΟC**, *and the devils besought him saying*, Matt. VIII, 31.

#### Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following particles to the root, **ΝΑΙ**. *I was; ΝΑΚ*, *thou wast*, m. **ΝΑΡΕ**, *thou wast*, f. **ΝΑQ** or **ΝΑΡΕ**, *he was; ΝΑC* or **ΝΑΡΕ**, *she was*. Plur. **ΝΑΝ**, *we were; ΝΑΡΕΤΕΝ*, *ye were; ΝΑΥ* or **ΝΑΡΕ**, *they were*. The Sahidic is **ΝΕΙ**, **ΝΕΚ**, **ΝΕΡΕ**, **ΝΕQ** or **ΝΕΡΕ**, **ΝΕC** or **ΝΕΡΕ**. Plur. **ΝΕΝ**, **ΝΕΤΕΤΗ**, **ΝΕΥ** or **ΝΕΡΕ**. Sometimes the Sahidic is written without the **Ε**, as, **ΝQ**, **ΝC**, **ΝN**, etc.

35. The Imperfect Tense has πε frequently following the verb, as, ογος ναρτσωπ πε, *and taught*, John VII, 14. ονεψωοπ πε ήσι πλογος, *the word was*, John I, 1. Sah. ναρθωντ δε πε πιπαχδ, *and the Passover was near*, John XI, 55. δε ονεραζερατη πε ήβολ, *but he stood without*, John XVII, 16 Sah.

ΝΑΡΕ or ΝΕΡΕ Sah. is generally separated from the verb, and usually occurs before the nominative preceding it, as ΝΑΡΕ ΝΙΜΔΘΗΗΣ θογητ, *the disciples were assembled*, John XX, 19. S. ΝΕΡΕ ΠΕΨΝΟΣ δε ήφηρε ση τρωψε, *and his greater son was in the field*, Luke XXII, 25. Sah. The Bashmuric will probably be written occasionally ΝΔΛΕ.

#### The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are αι, I; ακ, thou, m. αρε or αρ, thou, f. αρ or ἀ, he; αc or ἀ, she; Plur. αn, we; αρετεν, ατετη, Sahidic, ye; αγ or ἀ, they.

37. When α occurs in composition it is usually found before the nominative to the verb, as ιηс ἀ πιπνα ολq, *the spirit took Jesus*, Matt. IV, 1. α ιс χοос ναρ, *Jesus said to him*. Sah. Mark XIV, 72. α ηιογзai τωογн, *the Jews rose*, Acts XVIII, 12. Sah. ηиет ἀ ηипрофнтичс χотоу, *those things which the Prophets said*, Acts XXVI, 22.

38. Although α is used instead of the Prefixes αq, αc and αγ, yet it occurs also with them; as, ἀ ταψερε αсбωнт ἐфмоу, *my daughter hath approached to death*,

Mark. V, 23. ἀ πετανας λαψεναq ἐβογν ἐπεντ  
νιογδαс, *Satan entered into the heart of Judas.* Luke  
XXII, 3. κε α σηλιас ογω λαφι, *that Elias hath now  
come.* Matt. XVII, 12. Sah.

### The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by ετ  
Copt. and ητ Sah. being added to the first perfect, in  
all the persons, except that the 2 pers. fem. is ηταρ,  
instead of ηταρε.

40. The ητα, is found in the same position in com-  
position as the λ in the first perfect, thus; ητ α ιc  
αε ροοс ετβε, *but Jesus spoke concerning,* John XI, 13.  
Sah. ηνέμι κε πηс εταρτωνq ἐβοληен ηнётмωут,  
*we know that Christ hath risen from the dead.* Rom. VI, 9.

41. The Prefixes are often found after the particle  
κε, *that,* and sometimes after ενε, *if;* and αλλα, *but.*  
But the ητ must not be confounded with ητ, *who, which.*

### The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the  
auxiliary verb ηε πε to the prefixes of the perfect, as  
ηε αι πε, *I;* ηε ακ πε, *thou, m.;* ηε αρε πε, *thou, f.;*  
ηε αq or α πε, *he;* ηε αc or α πε, *she;* Plur. ηε αη  
πε, *we;* ηε αρετεн or ατεтн, *ye. S. ηε αγ or α  
πε, they;* as, ηε αqερгнtс ηрикι πε, *had begun to de-  
cline,* Luke IX, 12. ηиоgдai ηε αγfi πε ωа мареа,  
*the Jews had come to Martha,* John XI, 19 Sah. ηε αγ-  
nay γap ἐρоq τηρоу πε, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, ΙΗΣ ΔΕ ΑΓΙ ἐΒΟΛ, *Jesus had gone out*, John V, 13. ΤΑΙ ΔΕ ΝΕ ΑCOΥΑΣC ΗCA ΠΑΥΛΟC, *and this had followed Paul*. Acts XVI, 17. Sah.

#### The Present Tense Indefinite.

43. This Tense is formed by adding ω, and sometimes εω in the Sahidic to the Perfect Tense, as ωΑΙ, *I*; ωΑΚ, *thou, m.*; ωΑΡΕ or ωΑΡ, *thou, f.* ωΑΛΕ, B. ωΑQ or ωΑΡΕ, ωΑΛΕ, B. *he*; ωΛΑC or ωΑΡΕ, ωΑΛΕ, B. *she*; Plur. ωΑΝ, *we*; ωΑΡΕΤΕN, ωΑΤΕΤN, S. *ye*; ωΔΥ or ωΑΡΕ, ωΑΛΕ, Bash. *they*.

This Tense sometimes expresses the present, and sometimes the perfect.

#### The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding ΝΕ to it, as ΟΥΟΣ ΝΕ ωΑΥC-ΟΝΣQ ΠΕ, *and they had bound him*, or *he was bound*. Luke VIII, 29. ΝΕ ωΑQΟΥΩM ΠΕ ΝΕΜ ΝΙΕΘΜΟC, *he did eat with the gentiles*. Galat. II, 12.

#### The 1st Future Tense.

45. The Prefixes to the first Future are ΝΑ or ΝΕ Bash. with the Prefixes of the first Present Tense, as, ΤΝΑ, *I*; Κ or ΧΝΑ, *thou, m.*; ΤΕΝΑ, *thou, f.*; ΚΝΑ, *he*; ΚΝΑ, *she*; Plur. ΤΕΝΝΑ, ΤΕΝΑ, Sah. *we*; ΤΕΤΕΝΝΑ, ΤΕ-ΤΝΝΑ, Sah. *ye*; ΚΕΝΑ, *they*; thus: ἘCΕ ΠΙΛΦΟT ἘΤΝΑ-  
COQ, *to drink the cup which I shall drink?* Matt. XX, 22.

**ΤΕΤΝΑΣΜΟΟС ΣΩΤΤΗΥΤΝ**, *ye also shall sit.* Matt. XIX, 28. Sahidic.

### The 2nd Future Tense.

46. The characteristics of the second Future are **ΝΑ** or **ΝΕ** Bash. united with the Prefixes of the second Present Tense, **ΕΙΝΑ**, *I*; **ΕΚΝΑ**, *thou, m.*; **ΕΡΕΝΑ**, *thou, f.*; **ΕΦΝΑ** or **ΕΡΕΝΑ**, *he*; **ΕCΝΑ** or **ΕΡΕΝΑ**, *she*; Plur. **ΕΝΝΑ** or **ΝΝΑ**, Sah. *we*; **ΕΡΕΤΕΝΝΑ** or **ΕΤΕΤΝΝΑ**, **ΕΤΕΤΝΑ**, Sah. *ye*; **ΕΥΝΑ** or **ΟΥΝΑ**, *they*; thus: **ΕΦΝΑΜΟΟΨΕ ΝΤΟΤΨ ΝΡΑΤΨ**, *he will go on foot.* Acts XX, 13. Sah. **ΧΕΚΑС ΣΩΤΤΗΥΤΝ ΕΤΕΤΝΑΠΙСΤΕΥГЕ**, *that ye might believe.* John XIX, 35. Sah. **ΟУГОС ПИШЛОЛ ÈТ ОУНЛАЕРВОК**, *and the nation that they shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, **ΕΡΝΑ**. These Prefixes do not always express the Future, for instance they express the present participle, **ΠΕΤΡΟС ΜН ΙΩΣΑΝΝΗС ΕΥΝΑΒΩΚ ΕΣΟΥΓΝ Ε ΠΕΡΠΕ**, *Peter and John entering into the Temple,* Acts III, 3. Sah. and with **ΣΙΝΑ** they express the Subjunctive Mood.

The Coptic has sometimes **ΛΙΝΑ**, **ΑΚΝΑ**, **ΑΡΕΝΑ** etc. as, **ΣΑΡΔΑ ΛΑΝΔΑΧΕΜ ΣΛΙ ΣΙΩΤС**, *if he might find any thing upon it,* Mark XI, 13.

### The 3rd Future Tense.

48. The Prefixes of the third Future.

The Prefixes of this Tense are **ΕΙÈ**, *I*; **ΕΚÈ**, *thou, m.*; **ΕΡÈ**, *thou, f.*; **ΕΦÈ** or **ΕΡÈ**, *he*; **ΕCÈ** or **ΕΡÈ**, *she*; Plur. **ΕΝÈ**, *we*; **ΕΡΕΤΕΝÈ**, **ΕΤΕΤΝÈ**, Sah. *ye*; **ΕΥÈ**, **ΕΡÈ**, *they*; thus:

ΕCÈMICI ήΟΥΓΩΗΡΙ ΕΥΓÈМОУГТ ÈПЕВРДАН, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕРÈ ПИРВОМІ ΧД ПЕВІВТ НЕМ ТЕВМАГ НСВОГ ОУГОС ЕВÈ-  
ТОМЦ ÈТЕВСІМІ, *a man shall leave his father and his mother, and shall cleave to his wife.* Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, ΤЕХАРИС ЕСЕΩΩПЕ НММАН, *grace be with us,* 2. John 5. Sah. ХЕКАС ЕРÈ ОУГРОМІ ήОУВТ МОГ, *that one man should die,* John XI, 50.

#### The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, πСАС ΤАОУГАСТ НСВОК, *Master, I will follow thee.* Matt. VIII, 19. Sah. ОУГОС ГНППЕ ТЕРДЕРВОКІ, *and behold thou shalt conceive,* Luke I, 31. ТЕРДАГ ÈПФОУ МФТ, *thou shalt see the glory of God.* John XI, 40. ТАРНРНОВЕ ХЕ НТ-  
НДУОП АН ЗА ПНОМОС, *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ӮИНЕ ТАРЕТНБИНЕ.  
ТУГМ ТАРОГОУЖОН ННТН, *seek, ye shall find; knock, they shall open to you.* Luke XI, 9. Sah.

#### The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and на the characteristic of the future, as, НАИНА, НЕИНА, I; НАКНА, НЕКНА, Sah. *thou, m.*; НАРЕНА,  
НЕРЕНА, Sah. *thou, f.*; etc. often with ПЕ, ОУГОС ΘАІ НА-  
НАМОГ ПЕ, *and she was about to die,* Luke VIII, 42. НАРЕ  
ПІХОІ ГАР НАГІЮГІ МПЕВДОУГІН ÈММАГ, *for*

*the ship was to cast out her burden there.* Acts XXI, 3.  
**ΝΑΡΕΤΕΝΝΑΘΗΤΟΥ ΝΗΙ ΠΕ,** *ye would have given them to me.* Galat. IV, 15. **ΝΕΥΝΔΜΙΩΕ ΠΕ ΝΒΙ ΝΑΣΥΠΕΡΗΤΤΗC,** *my servants would fight,* John XVIII, 36. Sah.

### The Subjunctive Mood.

51. The Prefixes to this Mood are **ΝΤΑ**, *I*; **ΝΤΕΚ**, **ΝΓ**, Sah. *thou, m.*; **ΝΤΕ**, *thou, f.*; **ΝΤΕQ**, **ΝΤΕ**, **ΝQ**, **ΝΕQ**, **ΝΤΕ**, Sah. *he*; **ΝΤΕC**, **ΝΤΕ**, **ΝC**, **ΝΤΕ**, Sah. *she*; Plur. **ΝΤΕN**, **ΝΤN**, Sah. *we*; **ΝΤΕΤΕN**, **ΝΤΕΤN**, Sah. *ye*; **ΝΤΟΥ**, **ΝΤΕ**, **ΝCΕ**, **ΝΤΕ**, Sah. *they*.

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, **ΝΕΥCΩΤM ΜN ΕΤΕСМH ΝCЕНОI ΑN**, *they heard a voice, but they understood not,* Sah. Acts IX, 7. **СЕНАПАРАДИДОУ ММОQ Ε ΤΟΟΤΟΥ ΝN-РWME ΝCЕМОOУTQ**, *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also **ΕТРЕФАЛЕ ΝqSMOOC ГITOГWATQ**, *that he would ascend and sit with him.* Sah. Acts VIII, 31. **εθρoγwе ēbōgн**, *that they went in,* Acts XIV, 1. **гM πTEУCωTМ εроq αγω ΝCЕНАγ MMAEIN ENЕQЕIRE MИWОY**, *when they heard and saw the miracles which he did.* Acts IX, 6. Sah. **гM πtraѡw**, *when I cry.* Ps. IV, 3. Sah.

After the Particles **gina**, **ωan**, **gωcte**, **жe**, **жекас**, **мнpotе** etc., it is the Subjunctive; as, **gina ΝTETEN ēmi**, *that ye may know.* Matt. IX, 6.

### The Optative Mood.

52. This Mood has μαρ added to the Prefixes of the second Present Tense, as, μαρι, *I*; μαρεκ, *thou, m.*; μαρε, *thou, f.*; μαρεq, μαρε, *he*; μαρес, μαρе, *she*; Plur. μαρен, μарн Sah. *we*; μαретен, μаретн, Sah. *ye*; μароу, μаре, *they*; thus, μаре пал ἀφοτ сent, *this cup pass from me*. Matt. XXVI, 39. μαреqнаgmeq μареqтоуχoq, *let him deliver him, let him save him*, Psalm XXII, 8. The Bashmuric has μалeq, μален, etc.

### The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, сωтem, *hear thou, hear ye*; сноy, *praise thou, praise ye*; or it takes А, Ари, or МА before the root, as, ληдaγ ογoς ἀpεг єрвoтeп, *see, and keep you*, Luke XII, 15. ηиетѡѡni ἀpіfаbri єрwoy, *heal the sick*, Matt. X, 8. аpимntre гa πaпpeθooy, *bear witness of the evil*, John XVIII, 23. Sah. ἀpіfmeгi міphнt єtaqclaxi nemwten, *remember, as he spoke with you*, Luke XXIV, 6. флi дe ἀpіeмi, *and know this*, Luke XII, 39. ḥxoc, Copt. аxic, Sah. *say, say ye*; ḥmoу, *come*; ḥli, *take*, from εl; ḥloк, Zoeg. p. 520. аlωтn, *suffer ye her*, John XII, 7. Sah. from лo. ḥni, *bring*, from εn etc.

### The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has è or n prefixed, as, εγkωtнca сaxi nemaq, *seeking to speak*

*with him,* Luke XII, 46. thus, **αγταογοφ** ἐσμογ ἐρωτεν, *he sent him to bless you,* Acts III, 26. ογοσ αιὶ ἐπεχητ  
ἐνασμογ, *and I have come down to deliver them,* Acts VII, 34. **αγεργηтс** ὑσιογὶ ἐвол, *he began to cast out,* Luke XIX, 45. ογοσ ἡпе **гли** ψхемхом ὑероуѡ, *and no one could answer,* Matt. XXII, 46. **αγω** **αγархеи**  
**ншахе,** *and began to speak,* Acts II, 4. Sahidic.

The Coptic takes π before the verb as a sign of the Infinitive, as **ε πкост**, πρὸς τὸ ἐνταφιάσαι με, *to my burial,* Sah. Matt. XXVI, 12. **псогвонг**, τὸ ἐπίστασθαι σε, Sap. 793.

ε is also, used to express the Infinitive with the verbs ορε, τρε, Sah. as, **λρεтенретен** εεроуха ογ-  
ρωмι нштен **нвол** нрефъвтеv, *ye have asked them to release a murderer to you, or that they would etc.,* Acts III, 14. **εтреуշарғ** ғроq, *to keep him, or that they should keep etc.,* Acts XII, 4. **εтреқайтоғ**, *to do them, soи поиғаси,* Acts XXII, 10. **εтреғт** ноғметанеа ғ-  
піл, *to give repentance to Israel,* Sah. Acts V, 31. **на-**  
**ноғс нан** **εтренбω** ғпi мд, ѡде εінаси, *good for us to remain here, or that we should remain,* Mark. IX, 5. Sah.  
**εоре ніеөнօс сәтем** ἐпісаxи, ձкоңсаси τὰ єθνη, *the gentiles to hear the word, or should hear the word,* Acts XV, 7.

We may here remark that **хин** the sign of action and ορε are thus construed, **єпхинтоуցсәтем** ғсән, πρὸς τὸ πειθεσθαι αὐτοὺς, Copt. **εтреуշатм** нан, *to obey us, or that they may obey us,* James III, 3. **һен** **пхинтоуғтасөо**, ἐν τῷ ὑποστρέψειν αὐτούς, *in their returning,* Luke II, 43.

### The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, ἀρτωθεὶς εὐχωμὸς, *he prayed, saying*, Matt. XXVI, 39. εὐκιμὴνογὰφε εὐχωμὸς, *wagging their heads, saying*, Matt. XXVII, 39. εὐμοσθεὶς λαγῳ εὐχιδός εὐεμογ επνοῦτε, *walking and leaping, praising God*, Acts III, 8. S.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, οἱ θεωροὶ θεὶται γενέσθεται λαγῶν θέμητ, οἱ δὲ ἀκόσαντες, ἐδόξαζον τὸν κύριον, *and they hearing*, or (*when they heard*) glorified God, Acts XXI, 20. θεασθαι θεὶνεψβαλ ἐπωθι, *and lifting up his eyes*, John VI, 5. οὗτοὶ θεοθνασθεται εγένεσθαι, *and those hearing (οἱ ἀκούσαντες) shall live*, John V, 25. θεοτάκο, *peritoram*, John VI, 27.

Participles are also formed by prefixing ἐ to the signs of the Perfect Tense, as, θεασθονθεν, παραγγελας, Matt. X, 5. θεαγῆσθαι, *κρίναντες*, Acts XIII, 27. θεατετενεργηθτο ισχεν ιλημ, *ἀρξάμενοι, beginning from Jerusalem*, Luke XXIV, 47.

### The Potential Mood.

56. The Letter ϖ, (εψ Sahitic.) is often met with between the Prefixes and verbs, being the sign of the Potential Mood. It is found connected with the pre-formants of the Indicative Mood, and the Negative Prefixes, but is most frequently united with those of the

Future Tenses, thus: οὐαγοῦσιν κε ἀρνογ σεναῶνο-  
σεμ ἡπικοι ἐμαγ, *they took counsel whether they could  
save the vessel there*, Acts XXVII, 39. τεφρενεα νιμ  
πετναεψταγος, *who can declare his generation*, Acts  
VIII, 33. Sah. ηηλεψογκαι ηηητρ, δει σωθηναι, *by  
which we can be saved*, Acts IV, 12. Sah. εγχωὴμοс  
ναρ κε νιм εθνаψноշем, *saying to him, who can be  
saved?* Mark X, 26.

### Of the Prefix ψογ.

57. M. Quatremère says that ψογ, when placed before verbs serves to indicate that a thing ought to be done, — that it merits to be done; as “*അപ്തോഗ്രാന് തെപ്പ്‌കിഴ ഭവിള ന്വോഗ്സോൾപ്*, *It étendit sa main, qui eût mérité  
d'être coupée.*” In composition it appears to express dignus, as, *σωс γανψογമенрітоу не некмаднψопи*, *how worthy to be loved (lovely) are thy tabernacles*, Psalm LXXXIII, 1. *ձայիձ ուցրո լվօցտալօզ*, *David the king,  
very worthy to be honoured*. Prec. Copt. MS. p. 277, 284 etc. *շաբ նվօցթպիրե մմօզ*, *things worthy to be admired*, Zoeg. 619. Sahidic.

### The Negative Prefixes.

#### The Negative Prefix η.

58. The negative Prefixes to verbs are ηη, η, with  
ηη, η, ηη, ηηηη, ηηηη, ηηηηη, which are thus used.

## The 1st Present Tense Negative.

## Singular.

Coptic.	Sahidic.	Bashmuric.
𠁥 ՚AN,	𠁥 ՚AN,	EN or ՚EN, I.
𠁩 ՚AN,	𠁩 ՚AN,	thou, m.
𠁩𠁩 ՚AN,	𠁩𠁩 ՚AN,	thou, f.
𠁩q ՚AN,	𠁩q ՚AN,	ENq EN, he.
𠁩C ՚AN,	𠁩C ՚AN,	she.

## Plural.

𠁩TEN ՚AN,	𠁩TN ՚AN,	we.
𠁩TETEN ՚AN,	𠁩TETN ՚AN,	ye.
𠁩CE ՚AN,	𠁩CE ՚AN,	ENCE EN, they.

## The 2nd Present Tense Negative.

## Singular.

Coptic.	Sahidic.
NAI ՚AN,	NEI ՚AN, I.
NAK ՚AN,	NEK ՚AN, thou, m.
NAPE ՚AN,	thou, f.
NAQ ՚AN,	NEQ ՚AN, he.
NAC ՚AN,	NET ՚AN, she.

## Plural.

NAN ՚AN,	NEN ՚AN, we.
NAPETEN ՚AN,	NETETN ՚AN, ye.
NAYAN ՚AN, NAPE ՚AN,	NEY ՚AN, they.

## The Perfect Tense Negative.

## Singular.

Coptic.

NETAI AN, *I.*NETAK AN, *thou, m.*NETAPE AN, *thou, f.*NETAQ AN, *he.*NETAC AN, *she.*

## Plural.

NETAN AN, *we.*NETAPETEN AN, *ye.*NETAY AN, NETA AN, *they.*

## The 1st Future Tense Negative.

## Singular.

Coptic.

Sahidic.

Bashmuric.

NTNA AN,

NTNA, NEINA AN, NTNE EN, *I.*

NENA AN,

NENA AN,

*thou, m.*

NTENA AN,

NTENA AN,

*thou, f.*

NQNA AN, } NAPENA AN,

NQNA AN,

*he.*

NCNA AN, }

NCNA AN,

*she.*

## Plural.

NTENNA AN,

NTNNNA AN,

*we.*

NTETENNA AN,

NTETNNNA AN,

*ye.*

NCENA AN,

NCENA AN,

*they.*

The 2<sup>nd</sup> Future Tense Negative.

## Singular.

Coptic.	Sahidic.
>NNA,	NNA, <i>I.</i>
NNEK,	NNEK, <i>thou, m.</i>
NNE,	NNE, <i>thou, f.</i>
NNEQ, { NNE,	NNEQ, } he.
NNEC, }	NNEC, } NNE, <i>he and she.</i> NNEC, <i>she.</i>

## Plural.

NNEN,	NNEN, <i>we.</i>
NNETEN,	NNETN, <i>ye.</i>
NNOV,	NNEV, <i>they.</i>

The 1<sup>st</sup> Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ήτισωογν ἡπιρωμι αν, *I know not the man*, Mat. XXVI, 72. αγω ΝΤΝΕΙΡΕ αν ΝΤΜΕ, *and we do not the truth*, 1 John I, 8. Sah. ηγαοογν αν, *knoweth not*, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuristic often add ε to the Prefixes, as ΕΝΓΑΙΑΚΡΙΝΕ αν Ηπωμα, *not discerning the body*. 1 Cor. IX, 29. Sah. ΕΝΓΝΑΥ αν ΕΒΟΛ ε πρη, *not seeing the sun*, Acts XII, 11. Sah. ΕΝΤΕΜΠΩ ΕΝ, *I am not worthy*, 1 Cor. XV, 9. Bash. ΕΝΣΕΑΡΙΣΚΕ ΕΝ ΗΦΩ, *they please not God*. 1 Thes. II, 15. Bashmuristic.

### The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, **naqoūnōy an ḡmīyāi pīgāi ḡmōn**, *he is not far from each one of us*, Acts XVII, 27. **nekbawt gār an eṣo pīwme**, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. **pīwte neqkriñe ḡmoq an**, *who condemneth not himself*, Rom. XIV, 22. Sah.

### The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. **netāi gār an ēθāsēm niθmī**, *I came not to call the just*, Mark II, 17. **oγ gār pīwri ḡfrwmi netaqi an**, *for the son of man hath not come*, Mark X, 45.

### The 1st Future Tense Negative.

62. The following are specimens of the first Future Tense negative, **ñqñaxa θñnoy an**, *he will not leave you*, 1 Cor. X, 13. **ερε pīwme naῶnɔz an ε οεικ ñmatē**, *man shall not live by bread alone*, Mat. III, 4. Sah. **naṛe ṭmetoγro ñte φt nai an**, *the kingdom of God will not come*. Luke XVII, 20. **ñcenaboloq ēbōl an**, *which shall not be thrown down*. Mat. XXIV, 2.

### The 2nd Future Tense Negative.

63. This future occurs without the **an**, as **panai ðe ñnaolq ēbōl gāroq**, *my mercy I will not take from him*. Ps. LXXXIX, 33. **oγai ēbōl ñbhtoy ñneqlōqleq**, *one of them shall not be broken*, Ps. XXXIV, 20. **ñneten-phiq ēmewt nīvakī ñte pīcāl**, *ye shall not have gone over*

*the cities of Israel*, Mat. X., 23. When these Prefixes follow the Particles **κε**, **κεκας**, **ζοπως**, &c., they express the Subjunctive.

It may perhaps be hardly necessary to observe that the Prefix is sometimes written **εν** instead of **ν**.

#### The Negative Prefix **Μ.**

64. The following form of this Prefix is only found in the Sahidic and Bashmuring Dialects. viz.

#### The Present Tense.

##### Singular.

Sahidic.

**ΜΕΙ**, I.

**ΜΕΚ**, thou, m.

**ΜΕΡΕ**, thou, f.

**ΜΕQ**, } **he.**  
**ΜΕC**, } **ΜΕΡΕ**, he and she.  
**she.**

##### Plural.

**ΜΕΥ**, **ΜΕΡΕ**, they.

#### The Imperfect Tense.

**NEMEQ**, he.

#### The Perfect Tense.

**ΜΑΚ**, thou, m.

**ΜΑQ**, he.

**ε** is found prefixed to this form as the sign of the Participle, as **ΕΜΕQ**, **ΕΜΕC**, **ΕΜΕΥ**, &c.

## The Negative Prefix ΜΠΕ.

## The Present Tense.

## Singular.

Coptic.

ΜΠΑΙ, I.

ΜΠΑΚ, thou, m.

ΜΠΑΡΕ, thou, f.

ΜΠΑΨ, { he.

ΜΠΑΣ, { ΜΠΑΡΕ, he and she.

she.

## Plural.

Coptic.

ΜΠΑΝ, we.

ΜΠΑΤΕΤΕΝ, ye.

ΜΠΑΥ, ΜΠΑΡΕ, they.

## The Perfect Tense.

## Singular.

Coptic.

Sahidic.

Bashmuric.

ΜΠ, ΜΠΕΙ, ΜΠΙ,

ΜΠΕΚ, ΜΠΕΚ,

ΜΠΕ, ΜΠΕ,

ΜΠΕΨ, ΜΠΕΨ, { ΜΠΕ, he.

ΜΠΕΣ, ΜΠΕΣ, { and she.

I.

ΕΜΠΕΚ, thou, m.

thou, f.

ΕΜΠΕΨ, he.

ΕΜΠΕΣ, she.

## Plural.

ΜΠΕΝ, ΜΠΝ, ΜΠΕΝ,

we.

ΜΠΕΤΕΝ, ΜΠΕΤΝ,

ye.

ΜΠΟΥ, ΜΠΟΥ, ΜΠΕ,

ΕΜΠΟΥ, they.

ε before the μ is a sign of the Participle.

### The Subjunctive.

## The Imperfect and Perfect Tenses.

### S i n g u l a r.

### Coptic.

ΕΤΕΜΠΙ, I.

**ΕΤΕΜΠΕΚ**, *thou, m.*

**ΕΤΕΜΠΕ**, *thou*, f.

ΕΤΕΜΠΕΨ, } ΕΤΕΜΠΕ, *he* and *she*.  
ΕΤΕΜΠΕΣ, } *she.*

### Plural.

## ΕΤΕΜΠΕΝ, *ne.*

## ЕТЕМПЕТЕН, ye.

**ΕΤΕΜΠΟΥ**, *they.*

These Prefixes in Coptic correspond with **NTEPITM** in Sahidic:

## The Negative Prefix **ΜΠΑΤΕ**.

## The Indicative and Subjunctive.

### S i n g u l a r.

Coptic.

Sahidic.

Mnati,

Мпач, I.

МПАТЕК,

**МПАТК**, *thou, m.*

ΜΠΑΤΕ,

**MATE**, *thou*, f.

МПАТЕ<sup>q</sup>, } МПАТЕ<sup>s</sup>, } МПАТЕ.

МПАТQ, } МПАТЕ, he & she.  
МПАТС, } МПАТС, she.

## Plural.

Coptic.	Sahidic.
ΜΠΑΤΕΝ,	ΜΠΑΤΗ, <i>we.</i>
ΜΠΑΤΕΤΕΝ,	ΜΠΑΤΕΤΗ, <i>ye.</i>
ΜΠΑΤΟΥ, ΜΠΑΤΕ,	ΜΠΑΤΟΥ, ΜΠΑΤΕ, <i>they.</i>

## The Imperfect and Pluperfect Tenses.

## Singular.

Coptic.	Sahidic.
NE ΜΠΑΤ ΠΕ,	NE ΜΠΑΤ ΠΕ, <i>I.</i>
NE ΜΠΑΤΕΚ ΠΕ,	NE ΜΠΑΤΚ ΠΕ, <i>thou, m.</i>
NE ΜΠΑΤΕ ΠΕ,	NE ΜΠΑΤΕ ΠΕ, <i>thou, f.</i>
NE ΜΠΑΤΕΩ ΠΕ,	NE ΜΠΑΤΩ ΠΕ, <i>he.</i>
NE ΜΠΑΤΕΩΣ ΠΕ,	NE ΜΠΑΤΩΣ ΠΕ, <i>she.</i>

&c. &c.

## The Negative Prefixes ΥΤΕΜ Copt. and ΤΜ Sah.

## Singular.

Coptic.	Sahidic.
ΝΤΑΨΤΕΜ,	ΝΤΑΤΜ, <i>I.</i>
ΝΤΕΚΨΤΕΜ,	ΝΓΤΜ, <i>thou, m.</i>
ΝΤΕΨΤΕΜ,	ΝΤΕΤΜ, <i>thou, f.</i>
ΝΤΕΨΨΤΕΜ, { ΝΤΕΨΤΕΜ,	ΝΨΤΜ, } <i>he.</i>
ΝΤΕΨΨΤΕΜ, { ΝΤΕΨΤΕΜ,	ΝΤΕΤΜ, } <i>he &amp; she.</i>
	ΝΣΤΜ, } <i>she.</i>

## Plural.

ΝΤΕΝΨΤΕΜ,	ΝΤΝΤΜ, <i>we.</i>
ΝΤΕΤΕΝΨΤΕΜ,	ΝΤΕΤΝΤΜ, <i>ye.</i>
ΝΤΟΥΨΤΕΜ, ΝΣΕΨΤΕΜ,	ΝΣΕΤΜ, <i>they.</i>

**The Subjunctive.****The Imperfect and Pluperfect Tenses.****Singular.**

Sahidic.

NTERETM, *I.*NTERETM, *thou, m.*NTERETM, *thou, f.*NTERETM, *he.*NTERETM, *she.***Plural.**NTEROYTM, *they.***Conditional.****Singular.**

Coptic.

Sahidic.

Bashmuric.

AIWTEM,

EITM,

*I.*

AKWTEM,

EKTM,

*thou, m.*

AREWTEM,

ERETM,

*thou, f.*

AQWTEM,

EQTM,

*he.*

ACWTEM,

ECTM,

*he & she.*

{ AREWTEM,

ERETM,

*she.***Plural.**

ANWTEM,

ENTM,

*we.*

APETENWTEM,

ETETNTM,

*ye.*

AGWTEM,

EGTM,

*they.*

Another particle with this Prefix in the Sahidic is  
 wān, *if*; as EIWANTM, EKWANTM, etc.

## The Imperative.

Coptic.	Sahidic.	Bashmuric.
እመሬ,	እጥሬ,	እመለ,
እመኖሮ,	እጥኔሮ,	እመልጥሬ.

These take the Pronoun Suffixes, as እመኖሮ, for which see the auxiliary verb ይሬ, Coptic. τρε, Sahidic which are below.

## The Infinitive.

Coptic.	Sahidic.	Bashmuric.
እወጥም,	እጥም,	እወጥም,
and	and	
እወጥሙሮ,	እጥምትሮ,	
እወጥሙሮ,	እጥምትሮ.	

These like the above take the Pronoun Suffixes to the verb ይሬ, Coptic and τρε, Sahidic.

## The Auxiliary verb ይሬ, τρε, Sah. to be, to do.

## Singular.

Coptic.	Sahidic.	Bashmuric.
ዕሮ,	ጥራ,	I.
ዕሮቸ,	ጥሩክ,	thou, m.
ዕሮ,	ጥሩ,	thou, f.
ዕሮቃ, { ይሬ,	ጥሩቃ, { ትሮ,	he.
ዕሮቃ, }	ጥሩቃ, }	he and she.
		she.

## Plural.

ዕሮዎ,	ጥሩዎ,	we.
ዕሮቻቻ, ይሮቻቻ, ጥሩቻቻ, ትሮቻቻ,		ye.
ዕሮግ, ይሬ,	ጥሩግ, ትሮ,	they.

65. The Auxiliary is thus used οντι δε ἐταγόρι-  
χωντ, *and have made me angry*, or *have provoked me*.  
Num. XV, 23. αρθρο μόσ ἐκφε νωικ, *causeth her to  
commit adultery*. Matt. XIX, 9. αγτρε πχοι ασαι, *they  
made the vessel that it should be lightened*, or *they ligh-  
tened the vessel*. Acts XXVII, 38. Sahidic. ተኋጥረተኑ-  
ሮምዕርግ ስነዕፍሸብኑግ, *I will cause that you remember  
his works*, *I will remind you of his works*, 1 John 10.  
Sah. መኋር ጥዋዎች, *after my departure*. Acts XX, 29.  
Sahidic. πሮር ቅኋትሮ እናል, *the Lord who doeth these  
things*, Acts XV, 17. εወሮግናግ ስሮው እኔ አየውማ, *that  
men may see them*, Matt. XXIII, 5. ስወረተኞው  
ἐται ስጋጌለሁ, *that ye read this epistle*, 1 Thes. V, 26.

66. ህሩ and τሩ are signs of the Subjunctive with  
ε, or some sign of the Subjunctive before them, as  
εወሩካለሁ, *that thou mayest do them*, or *to do them*.  
Acts XXII, 10. εወሩቅወዊ እነዙት እኋገምኝ እኋ-  
ኖር, *that he might be the father of many nations*, Rom.  
IV, 18. ስወሮግልኩ እንግራዎች, *that they might speak be-  
fore thee*, Acts XXIII, 30. ሳጋር ባኩ ስጥ኏ናግ ስተኝ-  
ሮዙክ, *it is necessary also that I should see Rome*. Acts  
XIX, 21. Sah. እኋኖር እና ስጥ኏ናው ሆባል ማል; *it is  
good for us that we should remain here*, or *to remain here*.  
Mark IX, 5. Sah. ስወሮ እኋኖስ ሽወጥም ስጋጌለሁ, *that  
the gentiles should hear the word*, Acts XV, 7. ስጥ኏ናቅ-  
ዎች ስጋጥኑ, *that he would not go in*, Acts XIX, 31. Sah.  
መኋር ጥሩ ፍወጥጥጥ ሽወ, *after the tumult ceased*, Acts  
XX, 1. Sah. ስጥ኏ናያይስ ዝሮቅ, *to keep him*, or *that  
they should keep him*. Acts XII, 4. Sah.

It will be seen that **εθε** and **ετθε** with the suffixes express also the infinitive.

We may also observe that these auxiliaries, taking the Pronoun suffixes, often lose their distinctive signification, which is absorbed by the following verb.

**The Auxiliary Verb επ, π, Sah. ελ, Bash. to be, to do.**

67. When the verb **επ**, **π** or **ελ**, is joined to a noun, it is a verb, as ογωινι, *light*; **ερογωινι**, *to enlighten or to make light*; **μεθε**, *a witness*; **ερμεθε**, *to bear witness*.

**επ** is prefixed to verbs, and nouns used verbally, derived from the Greek, as **ναγερασπαζεσσε** ὑμοq, *they saluted him*, Mark IX, 15. **εγερσελπιс** ἐπερπαν, *they shall hope in his name*, Mat. XII, 21. — But **π** in Sah. is very seldom prefixed to words derived from the Greek.

**†**, *to give*, is also an auxiliary, and is joined to **ωογ**, Copt. **εοογ**, Sah. **εαγ**, Bash. *glory*. **†ωογ**, **†εοογ**, Sah. *to give glory, to glorify*. **τοт**, Copt. **τοот**, Sahidic. **ταат**, Bash., *the hand*, **†τοт**, **†тоот**, *to give the hand, to help*. **ମକାଶ**, *sorrow, grief*. **ମିକାଶ**, *to give sorrow, to afflict*.

**Of Irregular and defective Verbs.**

68. Of the verb **πε**, *to be*, which is generally accompanied with a personal Pronoun, as **ΔΝΟК πε**, *I am*. Psalm XLIX, 7. **НТОК πε**, *thou art*, Ezech. XXXVIII, 17. **ନୋକ ପେ**, *he is*, John XIII, 26. **ΔНОН πε**, *we are*, 1. John III, 1. Sah. **ନ୍ତୁତନ ପେ**, *ye are*, Matt. V, 14. Sahidic.

**ΖΑΝΚΟΥΣΙ ΠΕ**, *few are*, Mat. XXII, 14. **ΝΑΙ ΠΕ**, *these are*, John XX, 18. **ΤΕ** is construed with feminine nouns in the same way, as **ΤΑΣΑΡΖ ΤΕ**, John VI, 55.

### The Present Tense.

#### Singular.

Masc.	Fem.
ΠΕ, <i>I am</i> , m.	ΤΕ, <i>I am</i> , f.
ΠΕ, <i>thou art</i> , f.	ΤΕ, <i>thou art</i> , f.
ΠΕ, <i>he or it is</i> .	ΤΕ, <i>she or it is</i> .

#### Plural.

ΝΕ,	<i>we</i>	<i>are.</i>
ΠΕ,	<i>ye</i>	

### The Imperfect Tense.

#### Sing. and Plural.

ΝΕ ΠΕ, *was* or *were*, m.

ΝΕ ΤΕ, *was* or *were*, f.

ΝΕΥ, *were*.

### The Irregular Verb ΞΕ, ΞΟ, ΞΩ, or ΞΟΟ, Sah. ΞΔ, Bash. to say.

#### The Present Tense.

#### Singular.

##### Coptic.

†ΞΩ ΝΜΟC, }  
†ΞΟC, } *I say.*

κΞω ΝΜΟC, *thou sayest*, m.

εξχω ΝΜΟC, }  
χω ΝΜΟC, } *ερεχω ΝΜΟC, he or she says.*

εξχω ΝΜΟC, *she says.*

## S i n g u l a r.

Sahidic.

**†χοοс,** *I say.***εκχω,** *thou sayest, m.***χω** ΜΜΟС, } *he says.*  
**ψχω** ΜΜΟС, } *he or she says.***εχω** ΜΜΟС, *she says.*

## P l u r a l.

Coptic and Sahidic.

**τενχω** ΜΜΟС, *we say.***τετενχω & τετηνχω** ΜΜΟС, *ye say.***εγχω** ΜΜΟС, } *they say.*  
**ceχω** ΜΜΟС, }

## The Imperfect Tense.

## S i n g u l a r.

Coptic.

Sahidic.

**ναιχω** ΜΜΟС, **νειχω** ΜΜΟС, *I did say.***ναρχω** ΜΜΟС, **νερχω** ΜΜΟС, *he did say.*

## P l u r a l.

**ναγχω** ΜΜΟС, **νεγχω** ΜΜΟС, *they did say.*

## The Perfect Tense.

## S i n g u l a r.

Coptic.

Sahidic.

**αιχωτογ,** **πεχαι,** *I have said.***λιχос,** **αιχотоғ,** } *thou, m.***λιχос,** **αιχоос,** }**λιχе,** *he.***λιχос,** } **λιχас,** *he.***λιχос,** } **λιχоос,** } *he or she.***λιχоос,** *he and she.*

## Plural.

Coptic.

Sahidic.

ΔΡΕΤΕΝΧΩ ΜΜΟΣ, *ye.*ΠΕΧΩΟΥ ΜΜΟΣ, *they.*

ΑΥΧΟΣ,

ΔΥΧΟΟΣ, *they.*

## The Future Tense.

## Singular.

Coptic.

Sahidic.

ΕΚΕΧΟΣ,

ΕΚΕΧΟΟΣ, *thou shall,* etc.

ΕΨΝΑΧΟΣ,

ΕΨΝΑΧΟΟΣ, *he.*  
ΕΨΝΑΧΟΟΥ, *he.*

## Plural.

ΤΕΝΝΑΞΕ, *we.*ΤΕΝΑΧΟΣ, *we.*ΕΓΕΧΩΟΥ, *they.*ΕΨΝΑΧΟΟΥ, *they.*

## The Imperative Mood.

Coptic.

Sahidic.

ΔΧΟΣ,

ΑΧΙC, *say.*

## The Infinitive.

Coptic.

Sahidic.

ΔΧΟQ,

ΑΧΙC, *to say.*

## The Perfect Tense.

## Singular.

Coptic.

Sahidic.

Bashmurie.

ΠΕΧΗΙ,

ΠΕΧΑΙ, ΠΕΧΗΙ,

*I said.*

ΠΕΧΑΚ,

ΠΕΧΑΚ,

*thou, m.*

ΠΕΧΑQ, { ΠΕΧΕ,

ΠΕΧΑQ, { ΠΕΧΕ,  
ΠΕΧΑС, { he and she.ΠΕΧΕQ, *he.*  
ΠΕΧΕС, *she.*

## Plural.

Coptic.	Sahidic.	Bashmunic.
ΠΕΧΑΝ,		<i>we.</i>
ΠΕΧΩΤΕΝ,		<i>ye.</i>
ΠΕΧΑΓ, ΠΕΧΕ, ΠΕΧΑΓ, ΠΕΧΕ,		ΠΕΧΕΥ, <i>they.</i>

69. ΟΥΟΝ, and ΟΥΝ, Sah. ΟΥΑΝ, Bash. are used for the verb *to have* or *to be*, and ΜΜΟΝ, ΜΝΤ, Sah. *not to have*, or *to be*. But when they take the Personal Suffixes after them, they always represent the verb *to have*, with ΜΜΑΓ, which is very often added.

## Singular.

Coptic.	Sahidic.
ΟΥΟΝΤΗ, ΟΥΟΝΤ,	ΟΥΝΤΔΙ, ΟΥΝΤ, <i>I.</i>
ΟΥΟΝΤΑΚ, ΟΥΟΝΤΕΚ,	ΟΥΝΤΑΚ, ΟΥΝΤΚ, <i>thou, m.</i>
ΟΥΟΝΤΕ,	ΟΥΝΤΕ, <i>thou, f.</i>
ΟΥΟΝΤΑΨ, ΟΥΟΝΤΕΨ,	ΟΥΝΤΑΨ, ΟΥΝΤΨ, <i>he.</i>
ΟΥΟΝΤΑϹ, ΟΥΟΝΤΕϹ,	ΟΥΝΤΑϹ, ΟΥΝΤϹ, <i>she.</i>

## Plural.

ΟΥΟΝΤΑΝ, ΟΥΟΝΤΕΝ,	ΟΥΝΤΑΝ, <i>we.</i>
ΟΥΟΝΤΕΤΕΝ, ΟΥΟΝΤΩΤΕΝ,	ΟΥΝΤΕΤΝ, ΟΥΝΤΗΤΝ, <i>ye.</i>
ΟΥΟΝΤΟΥ, ΟΥΟΝΤΩΟΥ,	ΟΥΝΤΑΥ, ΟΥΝΤΕΥ, <i>they.</i>

## Singular.

Bashmunic.
ΟΥΔΑΝΤΗ, <i>I.</i>
ΟΥΔΑΝΤΗΨ, ΟΥΔΑΝΤΕΨ, <i>he.</i>
ΟΥΔΑΝΤΗϹ, <i>she.</i>

## Plural.

ΟΥΔΑΝΤΗΝ, <i>we.</i>
ΟΥΔΑΝΤΗΟΥ, <i>they.</i>

The Participle is formed by adding **ε**, as ἔογοντεκ, *thou having*. The above are also written ογονῆτηι, ογονῆτακ, ογονῆταq, etc.

The Negative *not to have*, is thus expressed, and generally with Μμαγ.

### The Present Tense.

#### Singular.

Coptic.	Sahidic.	Bashmuric.
ℳMONTHI, ℳMONT,	ℳNT̄, MNT̄,	MENTHI, I.
ℳMONTEK,	ℳNTK, MNTK,	thou, m.
ℳMONTE,	MNTE,	thou, f.
ℳMONTEq, ℳMONTAq,	ℳNTAq, MNTq,	MENTHIq, he.
ℳMONTEC, ℳMONTAC,	ℳNTAC, MNTC,	she,

#### Plural.

ℳMONTEN, ℳMONTAN,	MNTAN,	MENTHN, we.
ℳMONTESEN, ℳMONTWEN,	MNTHTN,	ye.
ℳMONTOY, ℳMONTWOY,	MNTAY, MNTOY,	MENTEY, they.

### The Imperfect Tense.

Coptic.	Sahidic.
NE ℳMONTEq PE, he.	NE MNTK, thou, m.
NE ℳMONTOY PE, they.	NE MNTq, he.
	NE MNTC, she.

These are sometimes written ℳMON NT or NTI, ℳMONNTAN, ℳMONNTWEN, etc.

## Of Verbs Passive.

70. To what has been said of verbs Passive under Chap. V, we may add the following.

Verbs active are made passive by changing the vowels of the root, as κω, *to put*, κη, *to be put*, Sah. μογρ, *to bind*, μηρ, *to be bound*, σασ, *to write*, σησ, *to be written*, Sah. τωσ, *to mix*, τησ, *to be mixed*, Sah. φωφ, *to lay waste*, φηφ, *to be laid waste*, Sah.

Verbs active ending in ο and in the passive in ηογτ, Copt. and in ηγ in Sah. as ταλο, *to put on*, ταληογτ, Copt. ταληγ, Sah. *to be put on*, etc.

71. The Participles are formed by adding ετ, as εττακηογτ, from τακο, and εττακτηογτ, from τακτο; and sometimes by suffixing τ also to the end as ετ-εγογορτ; from εγογρ, Sah.

## Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

## Singular.

Coptic.	Sahidic.
ι or τ,	ι or τ, <i>me.</i>
κ,	κ or ρ, <i>thee, m.</i>
†, ι,	τε or ε, <i>thee, f.</i>
ϙ,	ϙ, <i>him.</i>
ϲ,	ϲ, <i>her.</i>

## Plural.

ν, τεν,	ν, τη, <i>us.</i>
τεν,	τη, <i>you.</i>
ογ,	οη, <i>them.</i>

The first Person singular.

72. The **ι** is suffixed to verbs ending in **ο**, as **ΜΑΤΟΥΧΟΙ**, *deliver me*, Ps. CXXXIX, 1. **ΖΑ ΦΗÈΤΑΩΤΑΟΥΓΟΙ**, *to him that sent me*, John VII, 33. The **τ** is suffixed to other verbs as, **ΟΥΟΣ ΤΕΤΕΝΝΑΣΕΜΤ ΑΝ**, *and ye shall not find me*, John VII, 36. **ΕΚÈΝΑΣΜΕΤ**, *thou shalt save me*, Ps. XLII, 1.

The second Person singular.

73. **ΠΕΧΕ ΙΘΟ ΝΑQ ΤΩΝΚ**, *Jesus said unto him rise*, John V, 8. **ΝΚΑΔΑΚ ΕΒΟΛ**, *to release thee*, John XIX, 10. Sah. **ΤΩΟΥΓΝΓ ΠΕΤΡΕ**, *rise Peter*, Acts X, 13. Sah. **ΕΦ-ΧΩΜΟC ΣΕ ΤΩΟΥΓΝΓ**, *saying arise*, Acts X, 26. Sahidic. **ΟΥΟΣ ΣΕΝΑΩΓΙ† ΕΒΟΛ**, Copt. **ΔΥΩ ΣΕΝΑΩΓΙ† ΕΒΟΛ**, Sah. *and shall carry thee out*, f. Acts V, 9. **ΠΕΚΝΑΣ† ΠΕΤΑΩΝΑΣΜΙ**, *thy faith hath saved thee*, f. Mat. IX, 22. **ΤÀΛΟΥΓ ΤΩΟΥΓΝΙ**, *maid arise*, f. Luke VIII, 54.

The first Person plural.

74. **ΑΛΛΑ ΝΑΣΜΕΝ ΈΒΟΛΓΑ ΠΙΠΕΤΣΩΟΥ**, *but deliver us from evil*, Mat. VI, 13. **ΩΝΑΤΑΜΟΝ ΕΣΩΒΝΙΜ**, *he will show us all things*, John IV, 25. Sah. **ΔΚΦΑСΤΕΝ ΜΦΡΗ† ΜΠΙΣΑΤ**, *thou hast tried us as silver*, Psalm LXVI, 10. **ΕΩΣΕ Α ΠΝΟΥΤΕ ΜΕΝΡΕΤΝ**, *if God hath loved us*, 1. John IV, 11. Sahidi c.

**The second Person plural.**

75. ΕΦΕΤΑΜΩΤΕΝ, *he shall make known unto you*, John XVI, 13. ΑΓΜΕΡΙΤΝ, *hath loved us*, Rom VIII. 37. Sahidic.

**The third Person plural.**

76. ΛΟΤΑΜΩΟΥ ἘΝΕΩΧΙΧ, *he showed them his hands*, John XX, 20. ΘΕΟΣΕΒΟΥ, Copt. ΕΣΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΞΕΚΑΣ ΕΦΕΧΙΤΟΥ ΕΥΜΗΡ, *that he might lead them bound*, Acts IX, 21. Sah.

**Of Adverbs.**

77. A few adverbs are formed from nouns by prefixing the letter ε to them, with the article, as εΣΩΟΥ, *a day*, Sah. εΠΣΩΟΥ, *daily*, εΦΛΗΟΥ, *in vain*.

But most often adverbs are formed thus ήΕΝ ΟΥ-  
CΩΟΥΤΕΝ, ὁρθῶς, *rightly*, Luke XX, 21. ήΕΝ ΟΥΜΕΘΜΗ, *truly*, Luke XX, 21.

The other adverbs will be easily discovered in the course of reading.

**Of the Conjunction κε.**

78. The conjunction κε frequently answers to the word *quod*, and generally follows the verbs of seeing, hearing, saying, and declaring; as ΟΥΟΣ ΑΓΝΑΥ ἐΠΟΥ-  
ΩΙΝΙ ΚΕ ΝΑΝΕQ, *and he saw the light that it was good*. Gen. I, 4. ΚΕ ΘΑΟΥ ΤΕ ΤΜΕΤΟΥΓΡΟ ΝΤΕ ΝΙΦΝΟΥΓΙ, *for theirs is the kingdom of heaven*. Mat. V, 3.



It is often united with prepositions, as **εθε** **κε**, **ἐθηλ** **κε**, **ἐφμα** **κε**, etc.

### Of Prepositions.

79. 1) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as **ἐθογν** **ἐ**, **εσογν** **ε**, Sah. *in*; **ἐθρη** **εχεν**, *above*; **ἐβολθεν**, **εβολ** **გн**, Sah. *out of*; **նθρη** **իեն**, *in*; **са** **πεշт**, **ցլ** **պէշտ**, and **է** **պէշտ**, *beneath, under*. The Preposition **է** is frequently found united with others: as **էթոցն** **է**, *in, into*; **էշրի** **է**, *to, towards*; **դա** **էշրի** **է**, *to etc.*

2) Prépositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as **չլրօ**, *to*; **չլրօι**, *to me*; from **չլ**, *to* and **րօ**, *the mouth*; **էշրձ**, *to, before*; from **է** *to*, and **շրձ**, *the face*; etc.

3) The Prepositions are also used in composition with verbs, to express the idea conveyed by the verb and preposition when separated; as **ցԵ** **էպշօւ**, *to ascend*; from **ցԵ**, *to go*, and **էպշօւ**, *above*; **լէպէշտ**, *to descend*; from **լ** *to go*, and **էպէշտ**, *beneath*; **ցԵ** **էթոցն**, *to enter*; from **ցԵ**, *to go*, and **էթոցն**, *in*.

4) The preposition **էվօլ**, very often occurs in connection with verbs; as **գլէվօլ**, *to bear, to carry out*; **չլ** **էվօլ**, *to remit*; **շար** **էվօլ**, *to disperse*; **ճարբ** **էվօլ**, *to reveal, &c.*

5) The Preposition **էվօլ** is used with nouns in the same way, as **դիլ** **էվօլ**, *a paralytic*; **խօշք** **էվօլ**, *expectation*; **չար** **էվօլ**, *a dispersion*; **ավլ** **էվօլ**, *a dissolution*.

*tion; &c.* It is also used with the same words when used verbally.

6) A considerable number of Prepositions take the Pronoun suffixes, as **ΑΤΒΝΕ**, Copt. *without*, **ΑΤΒΝΟΥΓΙ**, *without me*, **ΑΤΒΝΟΥΓΚ**, *without thee*, m., **ΕΘΒΕ**, Copt., **ΕΤΒΕ**, Sah. *of or concerning*, **ΕΘΒΗΤ**, Copt. **ΕΤΒΗΗΤ**, Sah. *concerning me*; **ΕΘΒΗΤq**, Copt. **ΕΤΒΗΗΤq**. Sah. *concerning him*; &c. **ΝΕΜ**, Copt. **ΝΜ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝΜΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΜΑΚ**, Sah. *with thee*; m. **ΝΑΣΡΕΝ**, Coptic. **ΝΑΣΡΝ**, Sahidic. *with, before*. **ΝΑΣΡΑΙ**, *with me, &c.*

7) The following list of Prepositions is given, as they very frequently occur in Coptic, Sahidic and Bashmuric.

Coptic.	Sahidic.
<b>ΑΤΒΝΕ</b> , <i>without</i> .	<b>ΑΣRN</b> , <i>without</i> .
<b>ΕΒΟΛ</b> , <i>from, out of</i> .	<b>ΕΒΟΛ</b> , <i>from, out of</i> .
<b>ΕΒΟΛΒΕΝ</b> , <i>from, out of</i> .	<b>ΕΒΟΛΣRN</b> , { <i>from, out of</i> .
<b>ΕΒΟΛΟΥΓΤΕ</b> , <i>before</i> .	<b>ΕΒΟΛΣRN</b> , { <i>from, out of</i> .
<b>ΕΒΟΛΣΔ</b> , <i>from</i> .	<b>ΕΒΟΛΣΙΤRN</b> , { <i>of, from</i> .
<b>ΕΒΟΛΣΙΤΕΝ</b> , <i>from, out of</i> .	<b>ΕΒΟΛΣΙΤRN</b> , { <i>of, from</i> .
<b>ΕΒΟΛΣΙΤΟΤ</b> , <i>from</i> .	<b>ΕΒΟΛΣΙΤΟΟΤ</b> , <i>from</i> .
<b>ΕΒΟΛΣΙΩΤ</b> , <i>from</i> .	<b>ΕΒΟΛΣΙΧRN</b> , { <i>of, from</i> .
<b>ΕΒΟΛΣΙΧΕΝ</b> , <i>of, from</i> .	<b>ΕΒΟΛΣΙΧRN</b> , { <i>of, from</i> .
<b>ΕΜΗΡ</b> , <i>beyond, over</i> .	<b>ΕΓ</b> , <i>in, to</i> .
<b>ΕΠΕСНТ</b> , <i>beneath, under</i> .	<b>ΕΣΟΥГН</b> , <i>in, within</i> .
<b>ΕСКЕН</b> , <i>by, near</i> .	<b>ΕСРДАІ</b> , <i>in, to</i> .
<b>ΕГ</b> , <i>in, to</i> .	<b>ΕСРДАІ ЕХМ</b> , <i>to</i> .
<b>ΕБОУН</b> , <i>in, within</i> .	<b>ΕСРДАІ СRN</b> , <i>of, from</i> .

Coptic.	Sahidic.
Ѐбрні, <i>in, to.</i>	МННСА, <i>after.</i>
Ѐбрні, } Ѐхен, <i>in, above, upon.</i>	МПМТО, } МПМТО ЕВОЛ, } <i>before.</i>
Ѐгрні, } Ѐхен, <i>upon.</i>	МПКФТЕ, <i>about.</i>
Ѐхен, <i>upon, above.</i>	НАСРМ, } <i>to.</i>
Ізѡ, <i>above.</i>	НАСРН, }
Іс xen, <i>from.</i>	НМ, <i>with.</i>
МЕНЕНСА, <i>after.</i>	НГОУН, }
МПЕМТО, <i>before.</i>	САГОУН, }
НАСРД, <i>before.</i>	НГНТ, <i>in.</i>
НЕМ, <i>with.</i>	ПАСОГ, <i>behind.</i>
НОГЕШЕН, <i>without.</i>	САРД, <i>of, from.</i>
НСА, <i>after.</i>	САТМ, }
НТЕН, <i>from.</i>	САТН, }
Нбнт, <i>in.</i>	САӨН, }
Нбоун, <i>within.</i>	САТСН, }
Нбрні, <i>in.</i>	СМ, }
ОУВЕ, <i>against.</i>	СН, }
ОУТЕ, <i>between.</i>	СИРН, <i>before.</i>
ФАСОГ, <i>after, behind.</i>	СИТМ, }
ѡа, <i>to.</i>	СИТН, }
ѡа, <i>towards.</i>	СІХМ, <i>on, in.</i>
ѡаөоғо, <i>nigh to.</i>	
ѡарат, <i>under.</i>	
ѡаро, <i>of, from.</i>	
ѡатен, <i>nigh to.</i>	
ѡатот, <i>nigh to, to.</i>	
ѡатсн, <i>before.</i>	

## Coptic.

**baخEN,** { before.  
**baخw,** }

**beN,** *ir.***beNT;** *near to.***za,** *to.***zi,** *upon, in.***ziمhr,** *beyond.***ziپEN,** *before.***ziTEN,** *by, from.***ziوT,** *from, of.***ziخEN,** *upon, in.***ziخw,** *upon, in.*

## Of Conjunctions.

80. 8) The conjunction ογος, *and*, is frequently omitted in composition, as ογος αγογωμ τηρογ αγci, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. ογος ic گانارگεلօс αγi αγաբεմաi նմօց, *and behold angels came, (and) ministered to him,* Mat. IV, 11. Copt.

9) The Conjunction κε, *and, also*, is placed between the article and the noun; as նՏԵՆՑΙՕՐi նپօց κε նԱՑ-  
ՎԵQ ՇԵՎՈԼ շիշաN, *that we may cast away also their yoke  
from us.* Ps. II, 2. նپi κε ιωT ՇԵՎԳՏԱՕՐօց, *the Father  
also, who hath sent him.*

## Of Interjections.

81. The principal interjections in Egyptian are ic,  
οг շհպլε ic, Copt. շհնթε ic, Sah. *behold!* ογοi, *alas!*  
woe to; and ω, *oh!*

## CHAP. VIII.

### Of the Formation of words.

82. In treating of the formation of Egyptian words it is by no means intended to enter upon the controversy, whether nouns or verbs were the original words in language, but to give a simple statement of what the Egyptian presents to us.

83. Primitive words were no doubt short, and generally of one syllable, as ρη, *the sun*; φε, *heaven*; ρω, *the lead*; βρε, *food*; &c.

84. Compound words are formed by uniting two or more words, as ρτεφατ, *a quadruped*, from ρτε, *sour* and φατ, *a foot*; ογωμηγητ, *to repent*, from ογωμ, *to consume*, and γητ, *the heart*, &c. μαινογτε, *religious*, from μαι, *loving*, νογτε, *God*, Sah.

Some words are composed of μλ, Copt., Sah. and Bash., *a place*, and ՚, the sign of the genitive, united with other words, as μλ՚μони, *a pasture*, *a place to feed*; from μλ, and мони, *to feed*, μл՚фωт, *a refuge*, *a place to flee to*; from μλ, and фωт, *a flight*. μл՚шωпi, *a habitation*; from μλ, and шωпi, *to dwell*. μл՚т՚злп, *a tribunal*; from μλ, and т՚злп, *to give*, and гзп, *judgment*.

Some words are composed of ме or μαι, *loving*, united with other words, as μαιгат, *covetous*; from μαι, and гат. silver, μайтаio, *ambitious*; from μαι, and таio, *honour*.

**ΜΕΤ** or **ΜΕΘ**, Copt. and **ΜΝΤ**. Sah. are often prefixed to nouns and also to words derived from the Greek; as **ΜΕΤΟΥΡΓΟ**, *a kingdom*; from **ΜΕΤ** and **ΟΥΡΓΟ**, *a king*; **ΜΕΤΜΑΤΟΙ**, *an army*; from **ΜΕΤ** and **ΜΑΤΟΙ**, *a soldier*; **ΜΝΤΜΝΤΡΕ**, *a testimony*; from **ΜΝΤ** and **ΜΝΤΡΕ**, *a witness*; Sah. &c.

The word **ΡΕΜ**, Copt. and **ΡΗ**, Sah. **ΛΕΜ**. Bash. *a native, an inhabitant, or belonging to*, and the sign of the genitive prefixed to nouns; as **ΡΕΜΗΙ**, *a domestic*; from **ΡΕΜ** and **ΗΙ**, *a house*; **ΡΕΜΜΦΕ**, *heavenly*; from **ΡΕΜ** and **ΦΕ**, *heaven*; **ΡΕΜΗΧΗΜΙ**, *an Egyptian*; **ΡΕΜΤΑΡСОС**, *a native of Tarsus*.

**ΡΕҚ**, Copt. and Sah. **ΛΕҚ**, Bash. added to verbs form compound nouns, as **ΡΕҚНАГ**, *an inspector*, from **НАГ**, *to see*. **ΡΕҚФИФЕ**, Sah. *a minister*, from **ФИФЕ**, *to minister*, **ΛΕҚТ҆СЕП**, Bash. *a judge*; from **Т҆САП**, *to judge*.

**СА**, Copt. and Sah. *an artificer*, is used in the formation of some words, as **САЛЮБНХІ**, *a maker or seller of purple*; from **БЮХІ**, *purple*. **САЛЮВІК**, *a baker*; from **ЮВІК**, *bread*. **САНГОМНТ**, Sah. *an artificer in brass*; from **ГОМНТ**, *brass*.

**ХІН**, Copt. and Bash. **БІН**, Sah. prefixed to verbs often denote the presence of the action, so that they then correspond with the infinite of the Greek, with the article; as **ХІНМОӘІ**, Copt. **БІНМООӘЕ**, Sah. *the action of going, to go*. With these prefixes verbs are frequently used as nouns; as **ХІНХФО**, *possession*, from **ХФО**, *to possess*. **ХІНБОВТ**, *a preparation*, from **БОВТ**, *to prepare*.

**ФОҒ**, Copt. and Sah. when prefixed to verbs "serves

to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses *worthiness*; as ΣΩΣ ΣΑΝΘΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΘΩΠΙ, *How worthy to be loved are thy tabernacles.* Ps. LXXXIII, 1. from ΜΕΝΡΙΤ, *beloved.*

ΣΑ, Copt., Sah. and Bash. appears to express *a person, master or chief*; as ΣΑΝΨΕ, Sah. *a centurion, or chief of a hundred men*, from ΨΕ, *a hundred*. ΣΑΜΨΕ, Sah. *a carpenter, an artificer in wood. &c.*

ΑΤ or ΑΘ, Copt., Sah. and Bash. which is a negative prefix to nouns.

ΛΑ, Copt. *much, greatly*, as ΛΑΧΑΛ, *very shady.*

Some nouns are formed from verbs by adding a Letter at the end, as ΣΦΟΥΟΡΤ, *a curse*, from ΣΦΟΥΟΡ, *to curse*. ΡΑΒΤ, *a fuller*; from ΡΑΒ, *to wash*; ΧΑΡΟΨ, *silence*; from ΧΑΡΨ, *to silence*.

## Part IV.

### Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmurec Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word صعيد or الصعيد, *the Upper or Superior*; and was the Dialect of Upper Egypt,

of which Thebes was the capital; it has therefore been called the Thebaic. It is impossible to say which of these two dialects was the more ancient. Georgius, Valperga, Munter, and others have decided in favour of the Coptic; and Macrize, Renaudotius, Lacroze, and Jablonsky, with much more appearance of reason, have contended for the Sahidic. Still, however, the question must be very much left to conjecture, as we have not at present sufficient evidence to enable us to decide. Besides these two dialects, which have long been known, there is a third, which was spoken in Baschmour, a Province of the Delta.

The existence of three Dialects in Egypt has been so satisfactorily proved by Quatremère, Engelbreth and other writers, and so fully confirmed by the Bashmouric Fragments which have been discovered and published, that no more need be added to establish the fact. If however any doubt should remain on the mind of any one, the following quotation from a Manuscript work of Athanasius, a Prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it.\* "The Coptic Language," says he, "is divided into three dialects, the Coptic dialect of Misr, the Bahiric, and the Bashmouric: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the

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\* Coptic MS. Royal Library Paris, quoted by Quatremère.

Macedonian conquest, which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new words would be found necessary to express them. These words the Greek Language would readily supply, having been previously used by the Apostles of Christ, for a similar object: and it is probable that the Egyptians adopted the terms required, from the Greek writings of the Apostles. But we find in the Coptic and Sahidic Versions of the Scriptures, that the Translators often used Greek words in the Translation when they possessed Egyptian words, which fully expressed the same idea, which proves that the Greek and Egyptian Language were both extensively used at that period.

#### The Coptic Dialect.

2. The Coptic,<sup>\*)</sup> or as it has been called the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt, the Mizur of the Scriptures. This Dialect is more free from Greek than the Sahidic.

Manuscripts exist in Coptic of nearly the whole of the Sacred Scriptures, of which the Pentateuch, the Book of Job, the Psalms, the Major and Minor Prophets, and the New Testament, with translations, have been published. Liturgies also of the Coptic Church exist in MSS. and the works of some of the early Fathers, the

<sup>\*)</sup> The word Coptic was evidently derived from the word ΚΟΠΤΙΚΟΝ as pronounced by the Egyptians.

Acts of the Council of Nice, and also the lives of a considerable number of Saints and Martyrs.

#### The Sahidic Dialect.

3. The Sahidic, or more correctly the Thebaic Dialect, was spoken in Upper Egypt. As has been hinted before, it has adopted a greater number of Greek words than the Coptic. The vowels in this dialect are more frequently expressed by lines above the consonants than in the Coptic or Bashmouric; as ΜΝΝCA, *after*, Sahidic. ΜΕΝΕΝCA, Copt. ΜΠΜΤO, Sah. *before*, ΜΠΜΤO, Copt.

Fragments of nearly every part of the Old and New Testament exist in Sahidic, but only fragments of the New Testament have as yet been published, and fragments of some of the Lives of Saints and Martyrs.

#### The Bashmouric Dialect.

4. The Bashmouric Dialect was spoken in Bashmour, a Province of the Delta, and agrees in some respects with the Coptic, and in others more nearly resembles the Sahidic.

The inhabitants of the Delta were described by ancient writers\* as wild beasts, leading a wandering life, and living by robbery and plunder, whom the Persians, Greeks and Romans could hardly subdue. This will account in a great measure for the Bashmouric being more rude than the Sahidic.

A few Fragments only of this Dialect exist, and have been published.

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\* Thucydid. I. I. c. 110. and Diod. Sicul. I. II. c. 77.

### Praxis.

#### Of the first Chapter of St. John's Gospel.

1. **በEN ταρχΗ NE πCAХI PE ογoS πiСAХI NAQХH  
bATEN φt οgοS NE ογnοyφt PE πiСAХI.**

*In the beginning was the Word, and the Word was with God, and God was the Word.*

**በEN**, prepos. **ταρχΗ**, noun f. with **τ** the defin. art. f. prefixed **NE....PE**, verb. irreg. imper. 3 pers. sing. **πCAХI**, noun m. with **π** the defin. art. m. prefixed. **οgοS** conjunct. **NAQХH** verb indic. imper. 3. pers. sing. from **ХH**. **bATEN**, prepos. **φt** noun sing. m. **ογnοyφt**, noun masc. sing. with **οy** indef. art. prefixed.

2. **ΦAI ÈNAQХH ICXEN GΗ bATEN φt.**

*This was from the beginning with God.*

**ΦAI**, pron. demonstr. sing. m. **ÈNAQХH**, verb. imperf. (see above) with **È** pron. rel. **ICXEN**, prepos. **GΗ**, noun sing.

3. **gωBNIbEN aγωpI ÈvoλgiToTq οgοS ATbNoq  
mpe gλi ωpI bEN φhēT aqωpI.**

*All things were made by him, and without him was not anything made, among that which was made.*

**gωBNIbEN**, compound adject. from **gωB** and **NIBEN..** **aγωpI**, verb. perfect 3. pers. plur. from **ωpI**. **ÈvoλgiToTq**, prepos. with **q** the pron. suff. 3. pers. sing. **ATbNoq**, prepos. with **q** pron. suff. **mpe**, neg. pref. 3. pers. m. to verb. **ωpI**, **gλi**, adject. neut. **φhēT**, pron. demonst. and relat. sing. **aqωpI**, verb. perf. 3. pers. sing. see above.

4. ον πων̄ πε ἐτε ὑβητq ογος πων̄ πε φογ-  
ωινι ὑνιρωμι πε.

*In Him was life, and the life was the light of men.*

πων̄, noun sing. with π, the defin. artic. m. pref.  
ἐτε, pron. relat. sing. ὑβητq, prep. with q suff. ον...  
πε, verb. irreg. imperf. 3. pers. sing. φογωινι, noun  
sing. with φ def. art. m. pref. ὑνιρωμι, noun pl. with  
ὑ sign of gen. and νι def. art. plur. m. prefixed.

5. ογος πιογωινι αφερογωινι ܒεν πιχакι ογος  
እጋዣ πιχاكι ውጥልሃፍ.

*And the light shined in the darkness, and the dark-  
ness did not comprehend it.*

αφερογωινι, verb. perf. 3. pers. sing. from ογωινι  
with εφ prefixed. πιχاكι, noun sing. with πι def. art.  
m. sing. pref. ውጥልሃፍ, verb perf. 3. pers. sing. with  
እጋዣ, (see above) and ው intensive prefixed, and q suff.  
from τልሃፍ.

6. αቅዣዣ ንክስ ማያዣዣ ይአጋጋርባቸ ይወለግኘተን  
ቆት ይጠዋራን πε እዋንነስ.

*There was a man who was sent by God, whose name  
was John.*

ሕክስ, a sign of the nominative. ማያዣዣ, noun sing.  
m. with በγ indef. art. sing. prefixed. ይ, pron. relat. sing.  
የአጋጋርባቸ, verb. perf. 3. pers. plur. for the pass. sing.  
(see pass. v.) and q 3. pers. sing. suff. ይወለግኘተን, prep.  
ይጠዋራን, ይ rel. pron. πε, his m. παν, noun sing. m.  
πε, verb irreg. imperf.

7. φαι αቅi εህመተዣዣ ሽነላ ናተቃሬመዣዣ እላ  
πιοግዣዣ ሽነላ ናተ ማያኝኩበን እንታ ይወለግኘቶቸ.

*This (man) came for a witness, that he might witness to the light, that every one might believe through him.*

**λαβὶ**, verb perf. 3. pers. sing. from **ἰ**. **ΕΓΜΕΤΜΕΘΡΕ**, noun sing. with **εγ** for **εογ**, ε prepos. ογ, indef. art. contract. into **εγ**. **ΣΙΝΑ**, conjunct. **ΝΤΕΦΕΡΜΕΘΡΕ**, verb. subjunct. 3. pers. sing. from **μεθρε** with **ερ** prefixed. **ἅ**, prepos. **ΟΥΟΝΝΙΒΕΝ**, adj. **ΝΤΕ ΝΑΣΤ**, verb subjunct. 3. pers. sing.

8. **ΝΕ** **ΝΘΟΩ** **ΑΝ** **ΠΕ** **ΠΙΟΥΓΩΙΝΙ** **ΑΛΛΑ** **ΣΙΝΑ** **ΝΤΕΦΕΡΜΕΘΡΕ** **ἅ** **ΠΙΟΥΓΩΙΝΙ**.

*He was not the light, but that he might witness to the light.*

**Νθοω**, pron. 3. pers. m. **αν**, adv. **αλλα**, conj.

9. **ΝΑΨΩΟΠ** **ΝΧΕ** **ΠΙΟΥΓΩΙΝΙ** **ΝΤΑΦΜΗ** **ΦΗὲΤ** **ΕΡΟΥΓΩΙΝΙ** **ἘΡΩΜΗ** **ΝΙΒΕΝ** **ΕΘΗΗΟΥ** **ἘΠΙΚΟΣΜΟΣ**.

*He was the true light, which enlighteneth every man who cometh into the world.*

**ΝΑΨΩΟΠ**, verb imperf. 3. pers. sing. from **ψωπ**. **ΝΤΑΦΜΗ**, adject. sing. with **Ν**, prefixed forming the adjective. **ἘΡΩΜΗ**, noun sing. with **ἐ** prep. **ΝΙΒΕΝ**, adj. **ΕΘΗΗΟΥ**, verb. pres. 3. pers. sing. with **εθ** pron. relat. from **ηηου**. **ἘΠΙΚΟΣΜΟΣ**, noun sing. with **ἐ** prep. and **πι**, defin. art. prefixed.

10. **ΝΑΨΗ** **ἅ** **ΝΙΒΕΝ** **ΠΙΚΟΣΜΟΣ** **ΠΕ** **ΟΥΟΣ** **ΠΙΚΟΣΜΟΣ** **ΑΨΩΩΠΙ** **ἘΒΟΛΣΙΤΟΤΨ** **ΟΥΟΣ** **ΜΠΕ** **ΠΙΚΟΣΜΟΣ** **ΣΟΥΓΩΝΨ**.

*He was in the world, and the world was made by Him, and the world knew Him not.*

**ΜΠΕ...ΣΟΥΓΩΝΨ**, verb. with neg. and **q** suffix.

11. αqὶ εὰ NETENOYQ̄ ογος NETENOYQ̄ ὑπογ-  
ωπq̄ ἐρωογ̄.

*He came to his own, and his own received him not to them.*

εὰ, prep. NETENOYQ̄, adj. plur. with q suff. ὑπογ-  
ωπq̄, verb. neg. with q suff. 3. pers. plur. ἐρωογ̄, Dat.  
pron. plur.

12. ον δε ἐτ αγωπq̄ ἐρωογ̄ αq̄† ερωιωι οωογ̄  
ἐερ ωηρι ὑνογ̄† ονεοθ ολατ̄ ἐπεφραν.

*But those who received him to them, he gave them power to become sons of God, (to) those who believe in his name.*

ον, pron. demon. plur. δε, conj. ἐτ, pron. rel. pl.  
αγωπq̄, verb. perf. 3. pers. pl. αq̄†, verb. perf. 3. pers.  
sing. from †. ερωιωι, noun sing. masc. οωογ̄, pron.  
dat. ἐερ, verb. infin. with ἐ pref. the sign of the infin.  
ωηρι, noun plur.

13. ονέτε ἐβολбен сноq̄ αν ογδε ἐβολбен  
фоγωω ὑcapz αн οгдe ἐбoлбeн фoгoω ὑpѡmи  
αн οгдe αlla ἐт аγмасoγ̄ ἐбoлбeн ф†.

*Those who were not of blood, neither of the will of flesh, nor of the will of man, but who were born of God.*

сноq̄, noun sing. m. αн, adv. negat. ογδe, conj.  
 hypocapz, noun sing. m. with ὑ sign of gen. αγмасoγ̄,  
 verb perf. 3. pers. plur. with οг, plur. suff. from Mac.

14. ογος πicaxi αq̄ep ογcapz ογος αq̄ωпi  
ὑbrii ὑbhten ογος αnnaγ̄ ἐpeqῶoγ̄ ὑfrh† ὑpῶoγ̄  
ὑoγfωrii ὑmaγatq̄ ὑtotq̄ ὑpeqιwt eqmeg ὑsmot  
NEM MEOmhi.

*And the word was made flesh, and dwelt among us, and we saw his glory, as the glory of the only son of his Father, full of grace and truth.*

λαφερ, verb perf. 3. pers. sing. from ερ. ἐνέρηται, 2 prepos. the last εν suff. ανναγ, verb perf. 1. pers. plur. from ναγ. ἐπερδογ, noun sing. m. with ἐ sign of acc. and περ, pref. μέφρητ, adv. ἐνογγωρι, noun m. sing. with ἐ sign of gen. and ογ indef. art. prefixed. μίμαγαται, adj. sing. ἐντοται, pron. partic. gen. from τοτ, see pronouns. μίμεριστ, noun sing. with μ sign of gen. and περ prefixed. ερμεζ, verb present or part. 3. pers. sing. ἐχμοτ, noun sing. m. with ἐ sign of gen. ονεμ, conj. μεθομηι, noun sing. f.

15. ιωαννης ερμεθρε εθενται ογος ερωψ  
ἐβολ ερχωμμοс, κε φαι πε φηετ αιχοφ κε φηεθ  
νηογ μενενсвι λαφерωρп ἐρои κε ηε ογψорп ἐρои  
ρω πε.

*John witnesseth concerning him, and crieth out, saying, that this is he of whom I spake, he who cometh after me hath been before me, for he was before me.*

εθενтq, prepos. with q suff. ερωψ ἐβολ, verb pres. 3. pers. sing. with ἐβολ, prepos. joined. ερχωммос, particip. from κω, and μимос particle postfixed. κε, conjunct. but often expletive. αιχοφ, verb perfect. 1. pers. sing. with q suffixed. μененсвι, prepos. with 1. pers. sing. suffixed. λαφерωрп, verb perf. 3. pers. sing. from εр and ωрп, ἐρои, particle used for pronoun. 1. pers. sing. по, *he, the same.*

16. κεὶ ἀνον τηρεν ἀνδι ἐβολήεν πεφμός νεμ  
οὐγμοτ ὑπεβιῶ ὑογμοτ.

*Because we all have received out of his fulness, and grace for grace.*

ἀνον, pron. plur. 1. pers. τηρεν, adject. with εν, 1. pers. plur. suffixed. ἀνδι, verb perf. 1. pers. plur. from δι. πεφμός, noun sing. m. with πεφ prefixed. οὐγμοτ, noun sing. with ογ indefin. artic. prefixed. ὑπεβιῶ, prepos.: from υεβιῶ, with τ the art. f. and ὑ prefixed.

17. κε πινомос αγτηιρ ἐβολгитен мωγчнс  
пигмог де нем ՚мечомни агшвопи ἐбoлгитен ишк пхс.

*For the law was given by Moses, but the grace and the truth were by Jesus Christ.*

пиnомос, noun sing. with πι defin. art. m. αγтниq, verb perf. 3. pers. plur. with q suff. ՚мечомнi, noun sing. with ՚, defin. art. f.

18. φ† ὑпe ՚лi наy ՚eroq ՚neг pимоногеннс  
՚ноу† фhet xи ՚ben кенq ՚пeциwt ՚neoq пet  
аqcaxi.

*Not any one hath ever seen God; the only begotten of God, he who is in the bosom of his Father, he hath declared him.*

՚пe..наy, verb 3. pers. sing. negat. prefixed. ՚neг, adv. кенq, noun sing. with q suffixed. ՚neoq, pron. 3. pers. sing. пet, pron. relat. аqcaxi, verb perf. 3. pers. sing.

19. оyos θαι τε ՚метмеөре ՚nte ՚вaнннс  
зоте ՚t ՚агóгwрp ՚лароq ՚xе ՚илюгдai ՚еволбен

ΓΛΗΜΑ ΝΣΑΝΟΥΗΒ ΝΕΜ ΣΑΝΛΕΥΓΙΤΗC ΣΙΝΑ ΝΤΟΥΓΩΦΕΝQ  
ΧΕ ΝΘΟΚ ΝΙM.

*And this is the testimony of John, when the Jews, who sent to him from Jerusalem Priests and Levites that they might ask him, who art thou?*

ΘΑΙ, pron.def.fem.sing. ΤΕ, verb. irreg. pres. 3. pers. sing. fem. ΝΤΕ, sign of gen. ΣΩΤΕ, adv. ΣΑΡΟQ, prep. joined with poq, a particle representing the pronoun. ΝΙΟΥΓΔΑΙ, noun with ΝI defin. art. plur. prefixed. ΝΣΑΝΟΥΗB, noun plur. with Ν gen. and ΣΑΝ, indef. art. pl. prefixed. ΝΤΟΥΓΩΦΕΝQ, verb subjunct. 3. pers. plur. with q suffixed. ΝΘΟΚ, pron. 2. pers. sing. ΝΙM, pron. sing.

20. ογος αφογωνς μπερκχωλ εβολ ογος αφογωνς  
χε λνοκ αν πε πχс.

*And he confessed and denied not; and confessed that I am not the Christ.*

αφογωνς, verb perf. 3. pers. sing. μπερκχωλ εβολ, verb. negat. perf. 3. pers. sing. from χωλ εβολ. λνοκ, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

παλιν ον αφμοσι  
*Again he walked*  
ωλ ωμογν σηλγ\*)  
*To Shmoun the second;*  
αφχωρ εβολ ηνιχλαχι  
*He dispersed the enemies*  
бен πιμα ετεμммай.  
*In that place.*

\*) The name of a city of ancient Egypt.

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of the  
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